The Priest

Edited By Priests For Priests

Ethiopian Seminarian and Instructor

June, 1956

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Papal Honors

THE following priests of Fort Wayne have been made Domestic Prelates of His Holiness:

Durkin, Thomas L.
Grutka, Andrew G.
Hession, Joseph A.
Zjawinski, Stanley J.

Honored with the rank of Papal Chamberlain are:

Conway, H. James
Suelzer, Curt A.
Voors, William J.

A Modest Anniversary

HERE is some information which a friend of THE PRIEST in the Archdiocese of Los Angeles furnished us, asking only that we do not use his name. The 35th anniversary of the ordination of His Eminence, Cardinal McIntyre, was celebrated quietly and without fanfare on the 21st of May.

It was in 1915 that James Francis Aloysius McIntyre donned the sober black of the seminarian after 16 years on Wall Street. Two things had happened to make this dream a reality: the young man's invalided father had been called to his reward and Francis' weekly check was no longer so badly needed at home; the company for which

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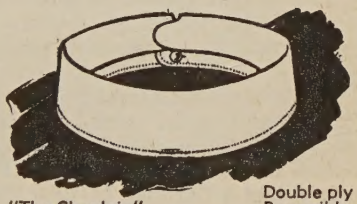

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he worked offered him a partnership, and this was a time of decision. He deliberately chose obscurity and the absence of wealth, never even suspecting — how could he? — that his choice would lead to worldwide fame and the rank of Prince of the Church.

Two years after ordination, Cardinal Hayes appointed him Assistant Chancellor of the Archdiocese of New York. Nineteen years later, he was appointed Auxiliary to the Cardinal-Archbishop of New York. Twenty-seven years later he was appointed second Archbishop of Los Angeles. Pope Pius XII created him a Cardinal in 1953. Of course, now, everyone knows his story.

We would single out two quotations of the many items of praise that have marked his career. In 1934, when Cardinal Hayes appointed him Chancellor he said, "No official appointment of mine has given me more joy than your promotion to the office of Chancellor." On the occasion of his 25th anniversary, Cardinal Spellman said of him, "I have never undertaken any important matter without consulting him. In nothing have I gone contrary to his advice. He is an outstanding man, as a priest and as a Bishop."

Ad multos annos!

'Dormi secure'— A Footnote

MANY years ago at the old Sulpician Seminary (now Theological College) at the Catholic University, Fr. Ignatius Smith,

THE PRIEST JUNE, 1956 VOL. 11, NO. 6

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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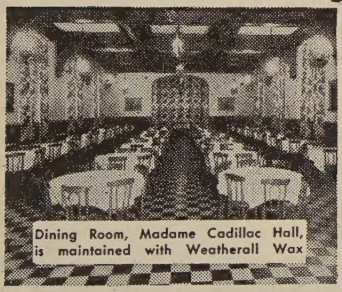

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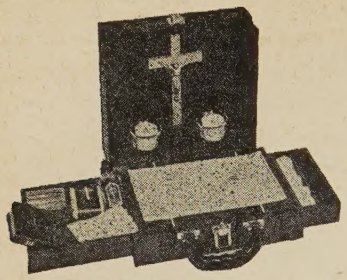

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O.P. gave a memorable talk to the community during which he pleaded with his usual eloquence for better preaching. Much of this talk, beyond the general idea and the recollection of the "wallop" it packed, we have of course forgotten. Still it is no small tribute to the speaker that we remember anything of it — since we have forgotten even the names of dozens of other speakers who were kind enough to spend an evening with us to put over some pet point or theory of their own or to enlarge our mental horizons. We were only kids, as we look back, and Spiritual Reading was a daily exercise, even if the speaker's face was unfamiliar.

But to this day we recall almost verbatim something Fr. Smith said: "The Church spends ten thousand dollars giving you an education. You get ordained, and what do you do? You rush out to buy a volume of stale warmed-over sermons!"

Make the figure considerably higher today; but some of us are still buying sermon books: because we can't preach our own sermons or because we have no ideas?

In any case when we received Fr. McMannus's MS, published in this current issue, it started us off on this line of reflection and recollection. We took the MS eagerly. We know that it will stir up some controversy among our readers, which we do not at all mind; we know also that it will set some of us thinking, and this is all to the good.

What's wrong with sermon books? We're not at all sure that there is anything wrong with

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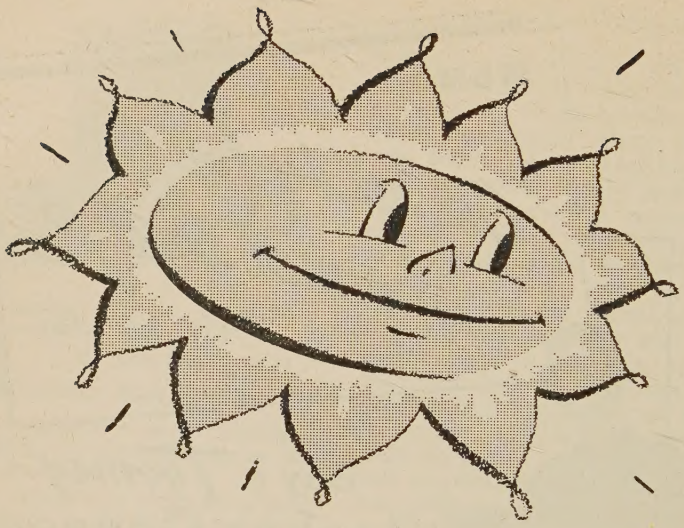

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By John H. Collins, S.J.—The author applies the Ignatian second method of prayer to the Anima Christi and weaves fruitful and far-reaching considerations into the framework of this traditional prayer Solid, affective, practical, the treatment combines an ease of method with rich sources of effective spirituality $2.50

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them. We have run sermon notes (not quite the same thing?) in THE PRIEST; we have reviewed such volumes favorably at times. Still the whole issue should be aired. Isn't it better at least to look through some such volume on Saturday than to split the ears of the groundlings on Sunday? But what about the preacher who habitually grabs a book and rehashes somebody else's thoughts? What about his own need of personal study and application and the requirements of the given audience he faces — not that of some mystical average group devised by the imagination of the ghost writer?

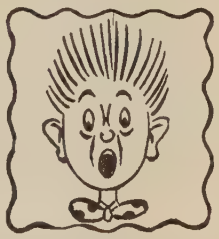
Oh, well, you can take it from here. Still there is the lingering thought that no worthwhile preacher we ever heard used the "spray gun technique" of the sermon book or the "scatter shot" approach of the duck hunter. But did he, at that, scan a few books to start the *copia verborum?*

Off The Cuff . . .

AS you may already have noticed, we have added another associate to our staff — Father Walter J. Schmitz, S.S., M.A., S.T.D. Assistant Professor of Liturgy at the Catholic University, Father Schmitz first became known to the clergy of the country through the monthly column in *Emmanuel* which he took over from Msgr. Lallou. During Lent he prepared a "Holy Week Manual for Priests," published by Bruce, together with a commentary on the Restored Order for NC-News. Besides teaching and writing, Father Schmitz serves as master of cere-

It's Not Dangerous at All!

SOME PEOPLE



think they will die as soon as they make their wills. But we haven't been able to find a single case of illness, to say nothing of anything worse, resulting from will-making.

OTHER FOLKS

consider the making of a will a job for the elderly. It is true that you must be twenty-one; but many of us live beyond that age, and remain of sound and disposing mind.

STILL MORE

feel they ought to wait at least until they are sick. But no State requires a physical examination. Not even a cold is necessary. You can do the thing however healthy you may be!

QUITE A FEW

believe wills are for the wealthy. They say they are not rich enough. Wills are for people who like to run their own affairs. Do you know that if you die intestate—that is, without making a will—your family cannot divide your property? Strangers will step in, take over, and distribute it in ways you may not like. Do you know what the law provides?

Our booklet about wills explains the whole subject. It is yours for the asking; and you will not be "followed up" or solicited further, if you mark and mail the coupon below.

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monies to Archbishop O'Boyle of Washington.

That list of new Monsignori in each of our issues is drawn solely from NC-News reports and our exchanges. Although it is incomplete, we feel it is better than waiting through the months for the information to come through the A.A.S.

However, our readers would help considerably if they would send us a tearsheet from their diocesan or local paper when the news first breaks. The items are interesting to classmates and friends in other dioceses.

* * *

One of our friends — perhaps the ablest Latinist in the country — shown a dissertation on St. Augustine's "De rudibus catechizandis," remarked half to himself: "Hmm. In many cases it might better be called 'De rudibus catechizantibus.'"

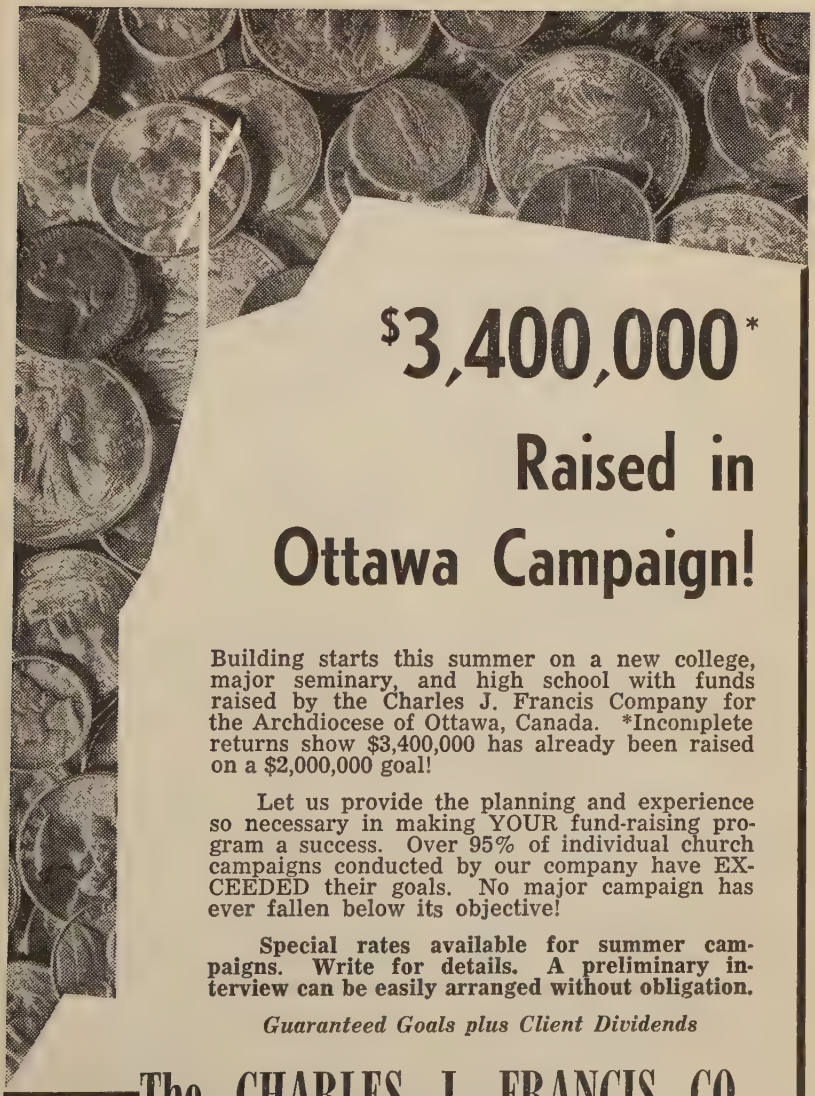
An inveterate punster, when the late Bishop Corrigan took over as rector at Catholic University, he suggested that he take as his motto, "Omnia corrigantur."

At a dinner one night he glanced across the room and remarked to his companion: "Look at poor Jim over there — inter surdum et absurdum." Sure enough. Jim's right neighbor was hard of hearing and his left neighbor was — well, to put it charitably, a bore.

* * *

At a nearby township high school, the vocational counsellor polled the students on the greatest Presidents of the United States. The results:

1. F.D.R.
2. Lincoln



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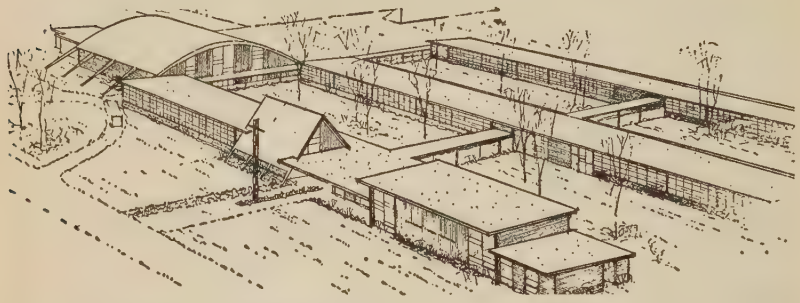

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PLANNED AND DIRECTED BY LAWSON ASSOCIATES

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Seton H. S.	Endicott, N. Y.	225,000	229,555	1
St. Joseph H. S.	Ogden, Utah	150-175,000	172,500	1
St. Ambrose H. S.	Ironwood, Mich.	125,000	154,076	1
Notre Dame H. S.	Biloxi, Miss.	150,000	237,180	1
St. John the Evangelist H. S.	Gulfport, Miss.	125-150,000	155,000	1
St. Pascal Baylon H. S.	St. Albans, N. Y.	200,000	370,000	1
Immaculate Conception H. S.	Dennison, O.	90-120,000	120,360	1
C. C. H. S.	LeMars, Iowa	150,000	375,000	2
C. C. H. S.	Cape Girardeau, Mo.	250-300,000	308,000	2
C. C. H. S.	Anaconda, Mont.	225,000	382,526	2
C. C. H. S.	Billings, Mont.	250,000	255,951	2
C. C. H. S. *	Portsmouth, O.	225,000	225,100	2
C. C. H. S.	Minot, N. Dak.	300-350,000	370,692	2
St. Mary's H. S.	Bismarck, N. Dak.	250,000	301,000	2
Shanley H. S.	Fargo, N. Dak.	400,000	410,000	2
St. Edmund's H. S.	Fort Dodge, Iowa	300,000	618,544	3
St. Pius X School	Moberly, Macon, Kirksville, Mo.	175,000	261,423	3
C. C. H. S. **	Portsmouth, O.	300,000	310,000	3
Bishop Donahue Memorial H. S.	McMechen, W. Va.	225-250,000	252,110	3
C. C. H. S.	Ottawa, Ill.	250,000	255,529	4
Boys' H. S.	Augusta, Ga.	150-175,000	In progress	4
C. C. H. S.	Arlington-Falls Church, Va.	1,000,000	1,007,173	5
C. C. H. S.	Clarksburg, W. Va.	300,000	317,721	5
St. Pius X Regional H. S.	Festus, Mo.	300-350,000	408,000	5
C. C. H. S.	Great Falls, Mont.	300,000	442,236	6
Greater Muskegon C. C. H. S.	Muskegon, Mich.	500,000	791,124	8
C. C. H. S.	Sault Ste. Marie, Ont.	350,000	363,000	8
C. C. H. S.	Pueblo, Colo.	400,000	479,000	9
Judge Mem. H. S. ***	Salt Lake City, Utah	200-250,000	510,503	9
C. C. H. S.	Pensacola, Fla.	350-400,000	387,718	9
Kuemper Catholic H. S.	Carroll, Iowa	450,000	728,255	10
Gonzaga H. S.	Spokane, Wash.	600,000	812,000	10
C. C. H. S.	Escanaba, Mich.	400-450,000	485,000	12
C. C. H. S.	Grand Rapids, Mich.	750-800,000	1,337,858	21
Archdiocese of ****	Winnipeg, Manitoba	750-1,000,000	871,706	75
Diocese of *****	Greensburg, Pa.	4,000,000	4,506,702	114
TOTALS		$15,165,000†	$19,467,712†	

* Second campaign
** First campaign
*** Part of campaign funds used for H. S. addn. Balance for debt
**** High schools included in educational objective of campaign
***** Part of funds used for three Central Catholic H. S.
† Completed campaigns (one in progress)

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4. Washington

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* * *

The proprietors of the Star Glass Corporation, Murray Kaye and Philip Rothenstein, swindling pastors since 1950 through the gimmick of unordered merchandise (candles and glasses), are now working out their salvation in jail.

On Jan. 23rd of this year, the two men pleaded guilty of fraud before Federal Judge Irving R. Kaufman in New York. On Feb. 21st each got two years apiece in prison, with a fine of $1,000 for the Star Glass Corporation, as their final operation was called.

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McNabb Anecdotes

FOR the last month or so we have been intending to reprint some of the wonderful stories Father Ferdinand Valentine, O.P., tells on his famous confrere, Father McNabb, in his recent biography which we have reviewed earlier. (Newman Press, $4.00)

On one occasion a fellow priest who had just come back from London after consulting a specialist was considerably disturbed and woke Father Vincent. "Father," he said, "I feel very ill. My mind is a mass of worries." "Yes!" said Father Vincent. "I'm afraid," said the priest. "I'm afraid I am going to die." "Dear Father," said Father Vincent, "if you are going to be the father of souls and worthy of

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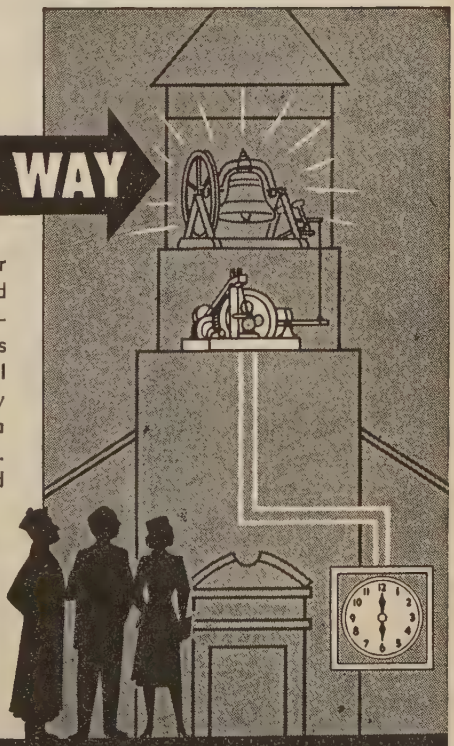

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our dear Lord, you must get over these fears. Please go to your room at once and die." Actually this brusqueness, and apparent harshness, had its effect. The particular father began to get a grip on himself and to feel much better.

One of Father McNabb's closest friends, like McNabb himself, could be very difficult to live with, but as an "eccentric" himself he was fully prepared to put up with the eccentricities of others. Father Bertrand, the friend in question, was unpunctual, untidy, and quite oblivious of those around him. Says Father Valentine, "On great Feasts his fervour would surge forth at choral Office like someone improvising on the cornet at a Beethoven Symphony." He also had the amusing habit of praying aloud as he mounted the stairs from the cloister. The novices would stand aside and let him pass. Totally unconscious of them he would begin to pray, invoking the apostles as he laboured from step to step. He would begin: "St. Peter, Prince of Apostles, pray for us"; then on the next step—"St. John, beloved disciple of the Lord, pray for us." And so on. But inevitably he would get confused by his own fervour, and he would say, for instance—"St. Mark, Evangelist," . . . Then pause and shake his head, muttering—"St. Mark? St. Mark? No, dammit, he wasn't an apostle."

It would appear that Father Vincent was essentially an actor, theatrical, but only because of what he could do with his acting powers. When he was soliciting funds for a new church at Leices-

Continued on page 514

The Republic of Panama takes pleasure in announcing the issuance of the

POPE PIUS Postage Stamps

To render homage to His Holiness, Pope Pius XII, in recognition of His Holiness international work for the promotion of peace against the oppressive forces of communism, the Republic of Panama has authorized the issuance of 12 postage stamps for local and foreign service, in commemoration of the twelve Popes bearing the name of "Pius", who directed and governed the Catholic Church.

These postage stamps will be released July 2, 1956 in the following denominations, 2, 3, 4, 5, 6, 10, 20, 25, 50 and 75 Centesimos de Balboa and One and Two Balboas. The Two Balboa stamp will bear the autographed portrait of the Holy Father, Pope Pius XII.

The price for the complete set of 12 postage stamps is $5.00 in U.S. funds. Collectors desiring these stamps should send an International Money Order for $5.25 to cover stamps, return mail, registration and service charges along with a fully addressed, unstamped envelope to

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The Priest

THE PRIEST JUNE, 1956 VOL. 12, NO. 6

Editorial Comment

The Sapiential Books: Confraternity Version

IT is an unqualified pleasure to welcome this most recent evidence of progress in the Confraternity Version of the Old Testament. This brings us volume three of the four-volume set that will contain the entire Old Testament. The first volume, carrying the first eight books, came out in 1952; we are still waiting for volume two (the later historical books) and volume four (the Prophets). In this instance we are given the Sapiential Books: the Psalms as already issued in 1950, and the other six in a new translation.

The pleasure that is ours in saluting this volume rises from various sources. First of all, it revives our hope of seeing this great undertaking ultimately coming to completion. We have been held in suspense with this expectation for a long time. But, more significantly, we must recognize that the merit of this version, already established in its first volume, is far from mediocre, and that it is fully maintained in this present section. In a work of this importance and of this difficulty, there is always some concern that when it does appear it may not live up to expectations. Its challenge is really formidable. It must face the scrutiny of the professional biblicist, the unfriendly attitude of the non-Catholic reader, the inertia of the great majority of Catholics, and the high standard by which every new version of the Scriptures is measured. How satisfying it is, then, to feel, after a careful reading, that this translation of the poetic books of the Old Testament will stand up well under all of these tests!

That we now have the Sapiential Books of the Old Testament in this thorough version is an added reason for gratification. Apart, possibly, from the Psalms, this is almost

a forgotten section of the Scriptures, at least in the sense that these books are so little read and even so little used in preaching the Word of God. It might well be questioned if any of our Catholic people have acquaintance with them; certainly few will have more than a superficial knowledge of them. Divine Wisdom has preserved them for us and it would be rash to hold that they have lost their meaning for us or our times. They can have, in fact, a most significant lesson to teach us.

Wisdom, in the large sense in which it is here used, is merely the recognition of man's proper end, together with the knowledge and use of the means leading to that end. This is naturally the subject of much speculation among men of all times and cultures; and it was rather widespread among the nations of the ancient East. Solomon's pre-eminence in this respect is but a witness to its existence—yes, to its active cultivation among other peoples of his time. Yet Israel's wisdom rose above that of all its neighbors in one notable respect: its recognition of God, the one spiritual God, as the Creator and the Rewarder. As Creator God had fixed man's destiny from the beginning; He had also, through the revealed law, defined the essential means of reaching it. Behind all Israel's wisdom, therefore, stands the Law, the manifestation of God's will and guidance, the only secure way of reaching the happiness He has in store for His human creatures.

The Chosen People, of course, shared with the rest of mankind the problems and sufferings of earthly existence; and it is to be expected that their wisdom deal most often with matters that preoccupied the other peoples. These might, at times, appear to be entirely earthly, limited to the mere human; the literary expression and representation of them is often little different from that of the environment. Yet its eminent superiority is manifest in its all-pervasive principle, "The beginning of wisdom is the fear of the Lord."

Accuracy And Clarity

One of the best features of this new edition of the Sapiential Books is its effort to make intelligible to the general reader the meaning of this rather obscure section of the Scriptures. This is accomplished, in the very first place, of course, by the accuracy and clarity of the translation. But beyond this it employs every device that will serve the reader's better understanding of the text. Each book is briefly but clearly introduced with a definition of its nature and purpose. Divisions of books, and even of chapters, are generously provided, to acquaint the reader with the context and development of the thought. The

footnotes are not too numerous, being limited by the character of the edition; but those given help greatly to elucidate the more difficult passages.

The translation itself is governed by the principles adopted as a guide to the entire version. We may recall that the most notable of these requires that the translation be made from the original language, instead of from the Latin Vulgate. Further, the original text must be studied critically in order to bring it back as closely as possible to the form in which it first appeared. In the case of the books now before us these rules have been carefully observed, and with the same conservative attitude that was noted in the earlier books of this version. This means that the policy of judging the text is kept objective, based on sound evidence, and free from what might be regarded as mere speculation. This works for a greater confidence in those passages for which external witnesses are few or wanting, and in which the author must have recourse to internal evidence to clear up the obscurities.

In the carrying out of this principle the Sapiential Books present much more of a challenge than the Historical Books. Psalms, Job, Proverbs, Canticles and Ecclesiastes are preserved for us in the Masoretic Text, each in fairly good condition, but all admitting of corruptions more or less extensive. It requires exact study to determine the more probable reading of the original; but this can be done in most instances with a high measure of certainty. There will, of course, remain other instances in which the obscurity resulting from an injured text will defy solution. In this edition the translator of Job illustrates this by not even attempting to unravel the difficulty in many verses.

Wisdom And Ecclesiasticus

The book of Wisdom was first written in Greek, and the exemplar that has come to us is in relatively good condition. Yet it too must be studied in the light of the ancient evidences. Sirach (Ecclesiasticus) had also been handed on for centuries only in Greek, though it was known to have been at first written in Hebrew. Since 1896 several fragments of its original Hebrew form have been brought to light, and now some two-thirds of the book is restored to us in Hebrew. Yet it is thought from these witnesses that the book could not have been handled very carefully even from the beginning, and that it may have circulated in three different Hebrew recensions. This, naturally, complicates immensely the work of the translator who finds himself faced with the task of reconstructing his text from an original which itself fluctuates,

and with outside help that is far from stable. The present version of Sirach shows that its translator was fully aware of his office, and that he has succeeded admirably in his effort to fix upon the authentic reading.

In addition, these books are written for the most part as poetry, Hebrew poetry, which makes its own demands upon the translator and calls for particular attention to interpretation. Further, it opens up greater opportunities for the exercise of literary criticism. In the present version this will be seen particularly in the book of Job, where the translator felt justified in transposing several verses in order to achieve a clearer sense. The result is generally helpful, though in some cases the criticism might seem strained. However, it must be recalled that we are dealing here with a rather delicate principle, which must be handled with care and with reserve but which is perfectly legitimate when judicious. At times one might regret that the principle is not more frequently invoked in this version.

The first test of the version, without doubt, will be its English dress. And it is with this in view that the editors have taken such evident steps to make their version acceptable. The result is an idiom that will be found above all clear and direct, without much conscious effort at style, and yet dignified and pleasing. The version is a fresh translation, not owing a debt to any earlier English version, and this affords it a great advantage. While modern enough, it does not leave the impression of novelty; while proportioned to its elevated subject, it is not stilted. It cannot be claimed, perhaps, that each of the seven books is of the same high quality in this respect; still the whole work is such an improvement in every instance that any such unevenness may be overlooked.

An Excellent Version

There cannot be any doubt of the excellence of the version, either in its scholarly soundness, or in its English; and this implies that it has brought us a step closer to the ideal version which everyone ambitions. To know that what one reads is what the hagiographer intended saying, and to have pleasure in the reading, are circumstances most conducive to an interest in the Scriptures; and now we are confident that we have both in a generous measure. Yet it would be a patent exaggeration to assert that this new version of the Sapiential Books is in every respect perfect.

This is not the place to indulge in a detailed critique of the text. It is certain that some scholars will disagree with many of its interpretations, as for instance the treatment of the problematic Job 19, 25-27. Others may not be ready to

accept unreservedly its reconstruction of the original. We might at times quarrel with the footnotes, wondering why some are given at all, and why other difficulties are left unexplained. The English will quite readily evoke criticism in some quarters. But should we not keep in mind that no version is inspired, and hence that none can lay claim to inerrancy? And again, most adverse opinions express but the thought of the critic and thus become but other opinions.

After all, it is really a grand achievement to have brought so difficult a task to so successful a conclusion. The Confraternity is herewith presenting Catholics with as intelligible an edition of the Sapiential Books in English as can reasonably be expected. We must not, however, deceive ourselves into thinking that nothing remains but to place this edition in the hands of our laity for its complete comprehension. No, every effort must still be made to call attention to the supernatural character of the biblical message, to the nature and dignity of the Scriptures, their inspiration and inerrancy, and to the need of guidance in their interpretation. The Sapiential Books, no less than the other books of the Bible, can be read with profit only by those who are willing to approach them in a spirit of intellectual humility, and with sincere docility to the direction of the Church.—W. L. N.

Octogenarian Peace Worker

A famous octogenarian, Gilbert Murray, was born eighty-eight years ago in Australia of Irish Catholic parents. It is more than fifty years since he won fame for himself with his translations into English of the Greek classics.

Gilbert Murray said from his home at Boar's Hill, Oxford, on his latest birthday that he hoped still to be able to do some work towards world peace. He added sadly: "We are a long way from it yet."

Between the two wars he worked untiringly for the League of Nations, whose fate might have been happier if some of his advice had not been ignored. He broadcast last year once or twice and may do so again soon.

Generations of Irish and other undergraduates at Oxford have enjoyed his help and the hospitality of his wife, Lady Mary Murray, at their pleasant home.—**Irish Independent.**

Homiletical Boilerplate

E. Leo McMannus

'Canned' sermons, synthetic prayers

AVAILABLE in the medieval period was a volume called — with characteristic realism —*Dormi secure.* G. R. Owst, in his *Preaching in Medieval England,* observes drolly that it "was to be a handbook of outline sermons for the parish parsons, who thereby might sleep out their Saturday nights in peace, in sure and certain knowledge that a message needing no prolonged preparation lay ready for them on the morrow."

Were such a parish priest to visit our scene today, he would be at home with the battery of proprietary sermon-aids available. It is to be doubted, though, that he would feel at ease with some of the advertising copy for the modern counterpart of the medieval *Dormi secure.*

Some of the copy is unquestionably well intended, orthodox and freighted with commendable citations. To a disturbing extent, however, some of the advertising material reflects an effort to introduce into the area of homiletics many techniques which are high-pressure and improper by reason of preposterous claims and naive emotional appeals. It is as if the copy-writer for dentifrice, chewing gum and cold tablets has moved into a field which seemed fertile and previously free of exploitation.

Monsignor McMannus is on the faculty of St. Bernard's Seminary, Rochester, N. Y.

Ghost Writers

As an exhibit, take the circulars of a ghost-writing firm which has been advertising its wares to clerical readers.

> "We make a Specialty of preparing Speeches to order for the man who is occasionally called upon to speak, for platform speakers, for the busy Man of Affairs. We write Sermons, Jury Talks, Sales Letters, Letters of Application, Letters of Appeal for Candidates seeking Public Office."

Time was, of course, when ghost writers enjoyed only a wraith-like existence. They were available, it is true, but one spoke of them in whispers and one knew them, if at all, only furtively. Such an attitude, unrealistic to be sure, was decried several years ago when the American University in Washington opened a course for the training of ghost writers. They who had been inadmissible toilers now became indispensable artisans. "Most of the great speeches we hear are written in whole or in part by someone backstage," said the head of the university's Depart-

ment of Communications, announcing the new course. "It is time we recognized the fact and offered suitable training in the art of writing speeches."

Not to be outdistanced, now that the time was ripe for mentioning certain things publicly, were the promoters of the ghost-writing facilities for the busy clergy. Thus, from the circulars of one firm (offering the rich galaxy of Sermons, Jury Talks, Sales Letters, Letters of Application, and Letters of Appeal) the priest may find almost every conceivable subject, and should he be more fastidious and desire sermons expressly tailored to his personal needs, even that desire may be satisfied (at rates from $6 to $8 per thousand words).

'Sermons! Bargain Prices!'

Immediately available, we are assured, are the stock-in-trade of sermons on the Epistles and Gospels (sixty for $10), children's sermons, Lenten sermons, funeral sermons, and even 200 funny stories ("Most stories lay speakers use are a little off color and not suitable for a priest to use."). It is in the field of occasional sermons and addresses, though, that the service makes its richest contribution.

For $2, provided any five subjects are ordered, a priest may possess, for example, such mimeographed gems as an "Address of Welcome on a Pastor's Return from His Vacation," "A Welcome Home Address to a Catholic Priest," an "Address of Welcome to the Cardinal Archbishop on Return from Visit to Rome," an "Address to Retiring Pastor at Knights of Columbus Banquet," and an "Introducing Catholic Priest to the Chamber of Commerce." Reasonable as these talks are at this price, who would spurn the opportunity of ordering twenty talks for $5 — "virtually," as the radio commercials would have it, "twenty-five cents each"?

Especially delightful (were its implications not so discouraging) would be the advertising copy for the novena sermons (sixty for $10).

> "That mixed crowd attending the novena services tonight expects a short, simple, direct, clear, forceful talk from YOU. But you've had a busy day, you're tired; ideas won't come. What can you do to rekindle the fires of inspiration? . . . Are you going to walk briskly and confidently to the pulpit? Or are you going to drag your feet across the sanctuary, dulled by the despairing feeling, 'This novena preaching is an awful burden'?"

The answer, of course, is at hand; the solution is yours for only the asking.

> "If you've been looking for short, simple, direct, clear, forceful, imaginative s e r m o n s, rich in content and

popular in appeal, you need look no longer. Your novena crowds will go home from these sermons proud that they are Catholics . . . They will go home happy that they have a pastor who offers them in popular style doctrinal meat to chew on, a pastor who helps them build their moral, devotional, and ascetical edifice on the solid foundation of dogma."

Relax, Fellow Priests!

Truly no longer can the priest who "drags his feet" unashamedly offer the lame excuse of an occupational disease. "Even though you are tired from a busy day spent in doing good," it repeats with hammer strokes, "you can give that mixed crowd attending the novena services tonight a short, simple, direct, clear, forceful, imaginative sermon, rich in content and popular in appeal."

Puzzled momentarily, the busy priest may demur that his novena is in honor of Saint Rocco, and he can hardly expect that such a collection will aid him. To this scruple the advertiser is quick to rejoin that the sermons may be "easily adaptable to any novena." No effort is spared to meet any contingency, for that matter, for "they lend themselves, also, to use on Sundays and Holydays."

Such advertising copy, redolent of dentrifrice ads and high-pressure campaigns, succeeds in suggesting the absence of further effort on the part of the harassed priest. "The delivery time is such," reads the copy plugging the novena sermons, "that they require no 'cutting' or unnecessary time and effort in rewriting." There you have it: the boilerplate, all trimmed and polished, free of sharp edges and jagged corners, timed to the proper minute and ready for delivery. No carton manufacturer could ask for more in his finished product — sleek, smooth, handsome.

It is elementary that every advertiser must stress the beneficent results of the use of his product. And what results will accrue to the priest who uses these sermons? Listed are sixteen. A priest so equipped will preach better sermons, we are assured, sermons that will move the congregation to a greater loyalty to Christ, that will win more converts to Christ. At the same time the busy priest will "save many days of painstaking labor that is needed for other pastoral duties." He will become a man of power, holding the congregation "spellbound" by his pulpit eloquence. His congregation will be inspired, respect for his ability will mount, and his ears will never hear (how fearfully ungracious the threat!) the "common whispered expression, 'Such a dull sermon!' "

'We'll Write the Prayers'

Perhaps the nadir of good taste, though, is reserved for

the inducement to the busy priest to conduct a radio novena of prayer, "Father," it begins intimately, "would you like to do good through the radio? . . . It isn't hard to get fifteen minutes a week on your local station. You get the fifteen minutes. Our professionals will write the novena talks. You give the talks. Everybody has something to pray for . . . You get the time. We'll write the talks." A social historian might detect here overtones of the Hertz System and the early Kodak ads.

To what state would such advertising copy reduce the lofty preaching mission of the Church, with its requirements of priestly holiness and study? What would the medieval priest, clutching his *Dormi secure,* think of such flamboyant, fulsome and undignified advertising? Its appeal, certainly, is grotesque and absurd, but the concepts of the priesthood which it might engender in certain minds today are more grotesque. The priest of today, according to some advertisers, is so immersed in parochial affairs that he may safely be presumed to lack time to prepare his own sermons, or to use standard sermon books to stimulate and supplement, rather than supplant, his own sermon composition. But more damaging is the caricature of the priest who finds even his capability of composing prayers stripped from him — "We'll write the prayers." From such advertising copy would emerge the sacerdotal automaton, periodically pouring forth chunks of homiletical boilerplate and prefabricated prayers.

Fortunately this figure is illusory because priests will reject such copy with its preposterous claims and its immature attempts at motivation. Certainly if a priest is suffering such ennui from pastoral work that he finds his feet dragging, his imagination flaccid and his heart cold, no amount of purchased sermons will restore the zeal in his soul or the sprightly gait to his walk.

Better for him that he take a vacation — and let the curate or a friend welcome him upon his return with a sermon bought for the occasion.

Bigness Is Not Always Holiness

For myself, I must own to a certain hesitation when I hear of record crowds and Catholic pageants, even of enthusiastic pilgrimages. All such things are good; but they are presumably the high lights in a Catholic life, and one cannot make a whole life out of them.—C. C. Martindale in Amen.

The Mexicans Are Here

Wm. F. Cummings, C.SS.R.

Getting souls wholesale

YOU know the problem already. And if you happen to have a parish in the northern part of the States (especially around Wisconsin or Minnesota), you have no doubt been worried about it for some time.

You have seen them come by the thousands from Texas, New Mexico, and Old Mexico. You have seen them crowd into the Libby camps and the Little Mexicos, and you have heard their soft, musical lingo. Perhaps you have read many articles about their poverty, spiritual as well as physical. Some of you have seen this in the flesh.

And you have wondered, haven't you, just how you (who can't speak a word of Spanish) could help them? How you could get their marriages rectified. Their children (I mean: up to 20 years old) catechized, baptized, and introduced to First Holy Communion. How you could keep them from the outstretched arms of the Protestants, who (let's face it) are zealous, clever and untiring missionaries. How, in general, you could help them to live their true Catholic Faith during their 3-6 months stay in your parish.

Well, here's one answer—one that has been tried for many years and has worked.

But how can you meet the Mexicans if you can't speak Spanish?

Simple.

First, write a note to Mr. Fred Nichelson at 1570 So. First St., Milwaukee, Wis., and ask him to send you a shipment of "cards"—as many as you think you'll need. These cards have all the basic prayers written in Spanish, plus a space for you to write the hours of your Masses on Sunday. They make a good Welcoming Committee if you hand one to each housewife as you enter, and they're free.

Next, get an interpreter. Perhaps a Holy Name man, or a St. Vincent de Paul member, or one of your Catholic Ladies. Or, if none of your parishioners speak Spanish, simply walk boldly and smilingly into the Mexican camp and try to spot the first teen-age boy who looks like an extrovert. Chances are 90-1 he'll be bi-lingual. Give him a half a dollar for his trouble, and you're all set.

Now go from house to house (or room to room, as the case may well be) and take your regular parish census. Out of 25 bad marriages, you will find that 17 of them are just waiting for you to rectify. Once you get their case history, you can check with the Chancery on procedure.

But whether you're able to

do anything along this line or not—the main thing is:

Invite Them To Mass

If you can have an extra Mass just for them, it would be best. In that way you can drive up a half hour before the Mass and lead them in a car-procession to your church. They love processions. You might bless their cars when you arrive too. Promise them a Spanish sermon immediately after the Mass is over, either in the church itself or in the school hall. This you can get on record from the Sacred Heart Program, 3670 West Pine Blvd., St. Louis. A different one for each week.

And while the adults are listening to the sermon, the children could be taught their catechism. English-Spanish catechisms can be obtained for 10c from the Revista Catolica, Box 203, El Paso, Texas. Nuns, of course, are at a premium, but you should be able to find at least a few Major Seminarians who are interested. Many of them are learning Spanish and would love to help you out during the summer months. However, if it comes to a standstill, some of the older Mexican girls make fine teachers.

And finally:

Keep Them Interested

This will not be too difficult if you have shown this much initial interest in them. Perhaps the biggest reason for their religious defection is, as you know, the feeling that they're not wanted. Once you have shown them that you do want them, that you are their shepherd—they'll hear **your** voice (even though they **might** not understand the language) and they'll follow you. But they have to hear that voice first.

Other methods will depend on your time and facilities. Night school to teach them Religion and English (especially the teen-agers) would be wonderful if you could arrange it. Literature, especially if there's been a Protestant missionary among them, can be obtained dirt cheap from: La Sociedad, E.V.C. Apartado 8707, Mexico, D.F.

Then, of course, if you could learn Spanish, all your problems would vanish overnight. However, even here there's a shortcut. You could learn how to hear their confessions in no time at all just by getting down a few stock phrases. If you write to the author at Redemptorist Fathers, Oconomowoc, Wis., I will be glad to send you a little 5-page confessional aid which I'm sure you'll find very useful.

If you do just half of these things, you will find a whole colony of happy devoted parishioners. And their stay in your parish will no longer be a thorn in your side, but a blessing, both for them and for you.

The Fighting Nun

Albert J. Nevins, M.M.

The strange case of Sister Catalina

IT was in Lima that I first heard of Sister Catalina de Erauso — the nun who masqueraded as a soldier. But the life of this strange, unhappy woman who for two decades fought, brawled and gambled up and down the length of South America without anyone suspecting her sex or identity seemed too incredible to be true.

The story, however, would not lie quietly. It had to be investigated.

Tracing back the threads through ancient documents and manuscripts, examining a copy of her own notarized statement published in Seville in 1618, and seeing her portrait—painted while she wore the garb of a conquistador — Sister Catalina came slowly into focus, fantastic but real.

Catalina de Erauso was born into a middle-class family in San Sebastian, Spain, in 1582. Her father, Miguel de Erauso, was a captain in the Spanish army. Catalina's three brothers were destined for careers in the army. At the age of four Catalina was sent to join her two sisters at a Dominican convent school where her aunt, Dona Ursula, was prioress.

It had long been decided that the daughters of Captain de Erauso would be nuns. At the age of fifteen, Catalina was accepted as a novice in her aunt's convent, as had been her sisters before her. Rebellious and undisciplined by nature, Sister Catalina was ill suited for convent life. Why she chose to take vows, or why she was admitted to vows will never be known. If Catalina lived in our day her stay in the convent would have been brief, but in her day a girl had little to say about her own future.

On the night of March 18, 1600 when Catalina was in chapel with the other nuns, she was summoned by her aunt, handed a bunch of keys and instructed to go to the prioress' room and get a prayer book. Catalina meekly took the keys, genuflected, and left the chapel. She used the keys to open the door to the outside world and disappear into the darkness.

Goes To Peru

We do know that Catalina was of restless spirit, always looking for new horizons. It was this inner drive that caused her to decide to flee Spain. According to her own story she made her way to Seville hoping to get to the Indies. Instead she joined Captain Miguel de Echazarreta, one of the army of fortune hunters and adventur-

ers making its way to the New World.

That same year, at the age of eighteen, Catalina arrived in Trujillo, Peru, port for Spain's wealthy and bustling colony. She had adopted the name Francisco de Loyola, perhaps combining the names of two famous Jesuits — Francis Xavier and Ignatius Loyola — not long dead and soon to be canonized. She had the gift for making friends, and soon found employment in a silk shop. But the employment did not last long. It was terminated by the first of those violent and impetuous acts that were to mark her life and lead to so many disasters.

Catalina was attending the theater one night when she became involved in an argument with two men over a seat. With no hesitation she drew her dagger and stabbed each of them. With the law in pursuit, she fled to the sanctuary of a nearby church. Under promise of immunity by the police, she was persuaded to leave her sanctuary, only to be arrested, and punished by having her head locked in a very narrow stock.

The bishop of Trujillo, horrified at having the sanctuary of the church ignored, interceded for the youth, and she was freed. But the bishop's efforts went for naught. In no time she was involved in another knifing. This time she fled to Lima, hoping to lose herself in the metropolis of the New World.

Adopts A New Name

In the City of Kings, Catalina adopted a new name — Alonso Diaz Ramirez de Guzman, which she was to keep for the next two decades until the terrible denouement in Cuzco revealed her true identity. Once again she found employment, this time in the shop of one Diego de Olarte, merchant.

About this time there arrived in Lima Captain Antonio de Casanova. He had come directly from Chile. He announced that the Araucanian Indians of Southern Chile had rebelled. In one battle they had killed the governor and fifty of his men; among the slain were several priests. The Indians had also destroyed the seven cities south of Concepcion. Captain de Casanova also announced that he had come to Lima to recruit three companies of soldiers to fight the Araucanians.

Catalina, or Alonso as she was then known, saw the opportunity for adventure. She was one of the first to be recruited. She arrived in Concepcion at the age of twenty, a private in the army of her king. It was in Concepcion that her masquerade met its first test.

Her brother Miguel had arrived in Concepcion just before her. He had come as aide to the new governor, Don Alonso de Rivera. It was Miguel who turned out to review the new soldiers. He walked down the line of men speaking to each

one. At last he reached his sister.

"Your name and home town?" asked Miguel.

"Alonso Diaz Ramirez de Guzman of San Sebastian," she replied without a falter.

Miguel had not seen his sister since she was a child, so there was little chance that he would recognize her. Catalina had to be careful not to betray herself. Miguel was happy to find someone from his own town, and he took the recruit aside and asked for news about his family. Catalina got through the questioning period safely. Miguel took a liking to the youth and had her assigned to his own company.

Becomes An Officer

Catalina's fiery temperament found an outlet against the Araucanians, who incidentally were never to be conquered. In her first battle at Paicavi she killed a number of Indians with sword and long pistol, and then engaged in hand-to-hand combat with an Araucanian chief. Despite her sex, she had unusual strength, and overcame the chief whom she led prisoner to her commander. For her bravery and daring she was promoted to the rank of second lieutenant.

Her next exploit was to become embroiled in a quarrel with her brother. While Catalina had the facility for making friends, she was never able to hold them. Sooner or later some fancied wrong would cause her to reach for her sword. Such was the case with her unsuspecting brother. Words flew back and forth, and soon the two antagonists were settling their quarrel in a duel.

Another officer separated the opponents, and the two were ordered to stand military trial. Miguel had the better reputation and was freed. Catalina was allowed to keep her rank, but was banished to an outlying fort.

For fourteen years Alonso, or Catalina, clad in helmet and armor, led troops through the forests of Chile fighting the elusive Indians. More than once her bravery and heroism were brought to the attention of Chile's governor — so were her brawls, but these were hushed up because of her excellent service to the king's cause. But at last there was one brawl too many. She was courtmartialed and found guilty.

Stronger Than A Man

Catalina decided to desert rather than submit to punishment. She persuaded two fellow prisoners to make an escape attempt with her. Argentina seemed the safest place to go. The deserters managed to get away from their guards, and set their course for the Andes. A squad of soldiers was sent in pursuit, but Catalina

killed one and put the rest to flight. The deserters reached the Andes in bad weather, but Catalina insisted on pushing on. After twenty-six days of hunger, exposure and terrible suffering, she reached the eastern side of the mountains. Her two companions had died on the way. Once again she proved stronger than men.

Alonso settled in Tucuman, where she won the attention of one of the cathedral's canons, Don Antonio de Cervantes. The cleric took a liking to the young soldier, gave her shelter and new clothing. The canon had a niece, and before long he suggested that she would make a good wife for the stranger.

Catalina decided to play along, rather than lose her easy living, and the betrothal was arranged. One of Catalina's biographers reports that an advance on the dowry was given — "a black velvet suit, twelve shirts, twelve pairs of breeches, two collars, a dozen handkerchiefs, and two hundred pesos on a large plate."

Reasoning that she had as much from the affair as she would ever get, Alonso slipped away one night and headed for Potosi, Bolivia. On the way a highwayman at an inn spotted her engagement gifts. He made the mistake of trying to rob her and died spitted on her sword.

She accepted a job on a cattle ranch near Potosi, but that ended abruptly when she stabbed her employer in a quarrel. She then re-joined the army and spent the next two years putting down Indian uprisings in Bolivia. She held the rank of corporal when her fortunes took another turn for the worse.

A Gambling Brawl

According to Julio Lanzarotti, who has made an intensive investigation of her life, Catalina was in a tavern in Charcas one night when three men invited her to play cards. She had a passion for gambling, and sufficient experience to know when she was being taken by card sharps. It didn't take long before she realized that the cards were marked and that the gamblers were setting her up for a "kill."

Following the usual pattern, the gamblers allowed her to win the first hands, and she soon had a sizeable pile of coins in front of her. Figuring that her "luck" was about to change, she announced that she was retiring with her winnings.

The gamblers, visibly upset at being outwitted, taunted her in the hope that she would continue to play. One of them hurled an insult. Catalina went white, and without a word pulled her dagger from her belt and stabbed the man fatally. The dead man's companions rushed into the fray. Catalina wounded one but was finally

overcome when some onlookers decided to help.

For five months the masquerading nun was held in prison, a very unpleasant place in those days. At last she was tried and sentenced to be deported to Chile. Somehow she convinced her judge to send her to Peru, and she was taken to the border and released.

Back To Peru

Catalina next turned up in Panama. She was now gambling for a living and doing very well at her trade. However, the stifling heat of Panama was too much for her. She boarded a ship and went back to Peru. On the way her ship was attacked by an English vessel, and Catalina helped drive off the enemy vessel. Adventure followed her every move.

Arriving at Callao, she decided to go to Cuzco, the former Inca capital which was then a bustling Spanish outpost. She felt that Lima offered too many opportunities for recognition. Cuzco was the second most important city in Peru, and it attracted many adventurers. Here she could support herself handsomely upon her card and dice winnings.

One morning as she was on her way to Mass, she heard the sound of a card game coming from a house near the cathedral. She marked the building and continued on her way to church. Catalina saw nothing incongruous between her life and broken vows and her religious practices. Biographers have pointed to this as an imbalance in her life. A modern psychiatrist would probably say that it was an indication of a schizoid personality.

One of her biographers quotes her as saying: "I prayed every day as the nuns do, fasted all through Lent and Advent, scourged myself three times a week, and went to Mass daily." Evidence indicates that there was some truth to her statement. Catalina's mortifications, however, are no more fantastic than the rest of her life.

When Mass ended, Catalina immediately went to the gambling house where she found six men busily at play. She took a seat at a table and soon won a goodly pile of coins. Just then a tall Basque soldier entered the room. He was known as the "New Cid" — taking his name from a legendary Spanish hero who fought often against all comers. The New Cid reached over Alonso's shoulder and helped himself to some of her winnings.

A Disastrous Duel

Alonso glanced around the table. It was evident that the other players stood in awe of the newcomer. Since she was alone among seven strange men, she decided to say nothing. However, when she won the next pot, and the New Cid

helped himself to another share of the winnings, Catalina knew that the challenge could not be ignored.

"Do not do that again," she warned. "Twice is two times too many."

When she won another game and the New Cid reached out his hand once again, Catalina pricked it lightly with her dagger. With an oath, the New Cid sprang back and pulled out his sword. Alonso was ready for him, and the two antagonists went at each other.

The fight raged through the room and finally out to the street. Back and forth they parried and thrusted. Finally the New Cid's rapier slipped past Alonso's guard. The runaway nun collapsed on the street in front of the monastery of Saint Francis.

The New Cid turned to leave when suddenly he heard a voice call him. He swung around and saw Catalina rising from the ground and starting towards him. He struck out once again with his sword but this time he missed, and Catalina ran him through. As he fell fatally wounded, she sank to the ground herself.

Several Franciscan monks hurried from the monastery. One of them confessed the New Cid and another hurried over to Catalina. She refused to go to confession and asked only to be carried to her house. A surgeon was called, and although he told her that she was dying, she refused to allow him to touch her. She asked that the Franciscan superior be summoned, and it was to him under the seal of the confessional that she revealed her secret.

She Survives . . .

To protect her from the law and to save her life, the Franciscan had her carried back to the monastery. Here for almost a half year she fought death, and finally her will won out. Her confessor insisted that she reveal her true identity but she refused. As she recovered, she had some friends bring her new clothes. One night, dressed in her best masculine finery, she stole out of the city and went to Apurima.

Here the arm of the law caught up with her. She was arrested on the insistence of friends of the New Cid, and thrown in jail. Finally she was brought to trial. Some of her past misdeeds became known, and these added to her Cuzco record made her character even blacker. Her trial ended with a verdict of guilty. She was sentenced to hang for the murder of the New Cid.

Once again facing death Catalina called for a priest to hear her confession. This time she revealed her secret to a Jesuit, Padre Luis Ferrer. He convinced her that her only hope to escape the gallows was to

make the true facts known. Reluctantly she consented.

The revelation was a bombshell. Those who had brawled and gambled with her could not believe that their Alonso was a woman, and a nun. The news traveled up to Panama and down to Chile. Letters began arriving telling of her service to the king. Prominent people became interested in her case, and even the Bishop of Cuzco interceded for her.

A last, clemency was granted, Catalina was turned over to the custody of Cuzco's bishop. When Catalina emerged from prison she was clad once more in the habit of a nun. She was taken to Lima, then Callao, and put on a boat for Spain. She arrived back in her homeland just twenty-four years after she had left it.

A Celebrated Figure

Catalina was already a celebrated figure. Some years earlier (after her arrest in Apurima) the story of her life had been published in Seville. It was called "Excerpts from a Letter from Cartagena of the Indies, Giving an Account of a Nun, Who in the Clothing of a Man, Was a Soldier in Chile and Typoan, and of her Exploits with the Chilean Indians and Savage Ones." Notarized before Francisco de Naurarrete, this volume can today be seen in the rare book room of the New York Public Library.

However, Catalina was not looking for fame. She took up residence in a convent and sent a petition to the king, asking to be released from her vows, and begging a pension to live on. She was sent to Rome where her case was studied, and then sent back to Spain to await a decision.

A full investigation of her life was made, and her amazing story confirmed. Testimony was assembled from many of the captains under whom she fought. Finally the answer came. She was laicized, and the king granted her an annual pension of 800 pesos. Catalina returned to the world, and before long was seen in masuline attire. About this time Pacheco painted her picture.

Catalina remained for several years in Spain. They were unhappy, restless years. She longed for the freedom and adventure that were hers in the New World. Finally, at the age of forty-eight she took ship once more, this time for Mexico.

Julio Lanzarotti is the source for the account of Catalina's last years. She settled in Vera Cruz under the name of Antonio de Erauso, although her identity was no longer secret. But a sedentary life was not for her. She organized a business of escorting travelers and goods from Vera Cruz to Mexico City. The road was dangerous, frequented by many bandits, but

Catalina's fearlessness made her a good guard.

In her last years, Catalina appeared fervently religious. She seemed anxious to live down her past, and there is no evidence of quarrels or excessive gambling during the almost two decades she spent in Mexico. She made many notes on her life, hoping to find the proper person to write her "autobiography." She felt that the books already published did not do her justice.

Death came to her suddenly at the age of sixty-eight near the present city of Puebla while she was transporting supplies. Because she was well known she had a large funeral presided over by the Bishop of Puebla. She was buried in a small parish cemetery and Lanzarotti says that the bishop himself composed the simple inscription on her tomb. Thus ended the life of the strangest conquistator who helped create the history of our New World.

Talk About Religion!

"I never talk about religion," is a not infrequently heard boast of Americans, both Catholics and non-Catholics. We once heard a Catholic businessman attribute his success in life to that very boast. He said: "I have always got along well with others and I have succeeded in business because I have invariably kept this rule: I have never talked religion or politics with friends and co-workers."

The idea that this is a good rule to follow, at least in regard to religion, has taken deep roots in many people's minds. They consider it a measure that preserves peace, that promotes charity, that prevents expressions of bigotry and prejudice plus hatred. The truth is that the observance of this rule can represent the greatest failure in the practice of charity . . . Experience itself flatly contradicts the statement that religious conversation never helps anyone to discover the truth. What we need, then, is not less talk on religion but more of it.—**Catholic Standard and Times** (Philadelphia).

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---------GRADE SCHOOLS---------

Rt. Rev. Msgr. L. D. Berube, Pastor, St. John's Church
PLATTSBURG, N. Y. — OBTAINED $605,476

Rev. D. J. Leahy, Pastor, St. Patrick's Church
FREMONT, NEBRASKA — OBTAINED $285,000

Rev. G. J. Morrissey, Pastor, St. Cletus Church
LA GRANGE, ILLINOIS — OBTAINED $404,000

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TOPEKA, KANSAS — OBTAINED $152,602

Rev. M. J. Blais, Pastor, St. Michael's Church
PRIOR LAKE, MINNESOTA — OBTAINED $105,617

Rt. Rev. Msgr. F. R. Stenger, Pastor, SS. Peter and Paul Church
NAPERVILLE, ILL. — OBTAINED $310,000**

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MINNEAPOLIS, MINN. — OBTAINED $177,850

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Book-Cards For Penitents

Paul Hilsdale, S.J.

Supplementing the confessor's advice

HOW can we get the right book into the right hands at the right time? A possible answer is given by an experiment that is only a few months old. It may turn out to be quite a good answer. And if enough priests give it a try, publishers are sure to expand their services to meet our growing demands.

So far the experiment has been restricted to only one book. People come to confession saying they have been late for Mass, or have been so distracted that they weren't even thinking about the Mass. Of course they can't expect to *want* to be on time, to rush out into a cold morning if they don't really appreciate the Mass. Do they even know what it is about? They wouldn't chance those last five minutes in bed if it put them in danger of missing their train on a summer vacation.

"Have you read any of the latest books or pamphlets on the Mass?" I've begun asking. Invariably the answer is "No, Father." "Well, then you've got a treat waiting for you. There's a new booklet that will really wake you up to the treasures that are in the Mass. You'll find some postage-paid order blanks on the bottom row of the pamphlet rack. I suggest you pick up one on your way out, simply add your address, and drop it in a mail box on your way home. When you get the book, you'll also receive the bill. Since it's a pocket book it costs only 90c plus postage."

The test book was Clifford Howell's *Of Sacraments and Sacrifice.* Benedictines at Collegeville sent postage-paid cards on the back of which I wrote the book's title. When sending these blank return postcards they generously offered to design a different card if the plan worked and we wanted something more specific.

That was the stimulus to write this article — to see if we can create a sufficient demand for all kinds of special cards.

Some Practical Details

The cards have to be simple. Probably they should be printed on different colors of stock, so that we can say to a penitent: "Now there's a book that will help you with just that particular problem. Dip into it at least a few minutes every day. I'm sure it will simplify your life. In the pamphlet rack there is a *red card . . .*"

And to a penitent with a dif-

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ferent problem we would suggest the *yellow card, or* maybe one of two yellow ones: "You'll recognize the one that answers your question."

Of course it would be easier for the publishers to send out only one card (as some already do) with a collection of titles on the back, so that each person has merely to check the book he wants. But too often a list of 15 or 20 books scares the average person who hasn't done much reading. Further, it's only too easy to forget which title to check.

The single-title card has an added advantage. An attractively-designed postcard, printed for only one particular book, could include a brief (favorable!) review. If it were artistically printed, individual penitents would soon be taking extra ones for their friends, for often they are aware sooner than the priest of a friend's difficulties.

There may be a problem of where to order from. The publishers are usually willing to sell directly, but there are countless reasons for sending people to local Catholic book stores in preference. Perhaps the publishers would be willing to print some post cards with their national address and others with the address blank. Local stores could then stamp their own address in that space if they intended to stock the particular book.

Needed: A Sharing of Suggestions

Each priest will have his own approach and his own preference in books. Still it would be helpful if readers of this magazine sent in their suggestions from time to time, so that we could have a pool of titles to draw from, together with an evaluation of the book's merit for various levels of intelligence — the titles of specialized books and booklets that have been found most helpful for large groups of penitents.

For example, what could we offer as suggested reading to the following classes of penitents:

1) Those who confess being "impatient with the children" and need encouragement in their vocation as parents.

2) The scrupulous and those with guilt complexes.

3) Those who are having trouble with sex — a different book for teen-agers than for adults.

4) People who need more prayer in their lives — a book for beginners, and one for those we want to introduce to mental prayer.

5) Penitents who should be taught more about the Mass.

6) Alcoholics and all who have deeply-rooted vices.

7) Those who have a lot of suffering in their lives.

Perhaps each card should of-

fer two books: one short and simple, the other longer and more thorough. It should indicate the difference clearly so that each one can order what best fits his education and previous reading.

A Book in Time . . .

It may be that we have here the beginning of a successful method of giving advice in the confessional. Only a more extensive experiment with the help of Catholic publishers will tell.

It will be a real achievement if we can guide people to the right book *just when* they have a hunger for it. The timing is important. As Schopenhauer once observed, man's mind works something like his stomach. After a royal dinner he can eat a piece of candy and the sugar will pass right through his system; but if you give the same amount of sugar to a man starving in the desert it will be assimilated immediately and entirely. It will become a permanent part of his living tissue.

How can we judge when a person's mind is hungry? How tell when he is really prepared to assimilate a particular intellectual carbohydrate, fat, or protein? Surely when that person is sufficiently aware of his problem to confess it, and to pray for strength to overcome it. Our offering a particular book at that psychological moment might be part of God's way of answering the prayer.

Lay Apostles (If You Have Them)

Some will point out to you particular material and spiritual needs. Others will open for you the doors of a soul closed to any priestly contact. There are those who in your name will carry help to the poor, who will visit the sick or share in some sorrow or some joy. You need help in teaching catechism to the children; the apostolate must be exercised in factories, in schools, in large apartment houses, not only by one's presence, but also by one's actions. There must be someone to initiate and bring into action, under your guidance and with your blessing, a band of "lay missionaries." Be exacting in pointing out their goals to them and be constant in encouraging them toward their realization. As is clear, they will not have to give orders, but neither may they be reduced to merely carrying out orders. Therefore, leave them sufficient scope for developing a spirit of eager and fruitful initiative. This will also make them happier, more alert and ready to collaborate with you.—Pope Pius XII, quoted in **Catholic Mind.**

Learning During The Summer

Summer courses for the clergy

Joseph F. McDonnell, S.J.

IT COULD hardly be considered either original or startling to observe that many fruitful ideas have had their origin not in the formal exchange of a high-level conference but in the informal give and take of a clerical gab-fest. Whatever may be the final estimate on the fruitfulness of the following idea, such at least was the lowliness of its origin.

The whole thing began when some members of the Jesuit faculty of Gonzaga University, Spokane, Washington, got around to the serious consideration of a question that had been proposed many times before: Granted that a Catholic university primarily concerns itself with aid in the development of a well-informed and articulate Catholic laity, is there not something of an academic nature that it can offer to the diocesan clergy as well?

Difficulties that had heretofore seemed insurmountable were not slow in presenting themselves. When, with vacation schools and all, could priests possibly find time that could be spent away from their parishes during the months of June and July and where could they obtain replacements for their parochial assignments in cases where this would be necessary? And as to the courses themselves — what does a university have in its regular curriculum that it could offer?

The first problem seemed to admit of at least a partial solution when it was pointed out that a ten-day course could be offered which would require only one week-end away from parochial duties, and this only for those coming from a considerable distance.

Although it was clearly realized that such a program would necessitate highly-concentrated courses, hardly suited to the heat of summer, the first problem did seem sufficiently solved to permit consideration of the next, the content of the courses that might be offered.

A consideration of the ordinary contacts of a priest with his people indicated the following two: Sacred Eloquence and Counseling the Emotionally Disturbed Person.

Now there is certainly nothing new in a university's offering a course in Preaching, nor, at the present time, anything particularly novel in adding one in Pastoral Psychology. If the program instituted at Gonzaga during the past summer can lay claim to more than passing notice it must be found,

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first, in the offering of both courses simultaneously; and, secondly, in the content and manner of presentation of the course in counseling.

A Challenge

The organization of the latter course proved a challenge to the planners of the Institute as a study of similar courses offered elsewhere revealed considerable dissatisfaction based on three recurring complaints. Many thought the material had been treated in too technical a manner; some found it advanced to the point where it required more background than the average priest possesses or can acquire in a short time; still others objected to the introduction of problems quite beyond the competence of a priest either to diagnose or treat.

Attempting to avoid these admittedly justifiable objections the Gonzaga Institute made a serious effort to present the matter as untechnically as possible and to limit its application very rigidly to those persons capable of benefiting by counsel that a priest could be qualified to give. Furthermore, since no previous study or experience would be presupposed, the course would proceed progressively from very basic concepts. This called for careful planning on the part of the staff, but frequent consultations had the desired result of securing a carefully graduated presentation and the elimination of time-consuming repetition.

As to teaching personnel, Father McDonnell, S.J., of the Speech Department and Fathers Evoy and Christoph, S.J., of the Psychology Department were immediately available. To this number were added Father Charles F. Suver, S.J., Superior of the Mission Band, and Father John A. Gasson, S.J., of the Psychology Department of Spring Hill College, Mobile, Alabama. These additions gave a balance of theory and experience to the course in Sacred Eloquence and to that of Counseling three priests possessing doctorates and considerable experience in dealing with the emotionally disturbed.

With these preliminaries taken care of the whole project could now be submitted to His Excellency, Bishop Charles D. White, D.D., of the Diocese of Spokane, for his consideration and necessary approval.

The Bishop Co-operates

From the beginning His Excellency received the suggestion warmly and following careful consideration gave the project both his approval and blessing. Shortly afterwards, His Excellency sent a letter to all his priests announcing the Institute to be held over a two

week period beginning July 11th.

In announcing the Institute on Sacred Eloquence His Excellency stressed the importance of preaching in the sacred ministry and in presenting the opportunity to acquire more skill in counseling he pointed to the regrettable fact that so few priests are prepared to assist the emotionally disturbed who come to them for help.

His Excellency's earnest desire to launch the program successfully was evidenced by his effort to make the courses as widely available to his priests as possible. "I regard," he wrote, "these institutes of such value for the people of our parishes that permission is hereby granted to have the expenses of enrollment in the Institute chargeable to the parish to which a priest is attached."

Subsequently, His Excellency expressed the desire that priests of the neighboring archdioceses and dioceses be invited to attend, and accordingly invitations were sent to the Ordinaries of the Archdioceses of Seattle, Portland, and Vancouver, B.C., and to those of the Dioceses of Baker, Boise, Great Falls, Helena, Victoria, B. C., and Yakima.

The response of Their Excellencies was in all instances most encouraging although many called attention to a very real difficulty that exists in the Northwest where the number of priests is inadequate and substitution extremely difficult and frequently impossible.

On opening day, 19 priests registered, representing the Archdiocese of Seattle and the Dioceses of Yakima, Boise, Victoria, B. C., and Spokane. Twelve of this number occupied rooms on the campus and took their meals in the University's dining hall. Facilities for Mass were available and a private recreation room was provided for their use.

The forenoon was devoted to the Institute on Sacred Eloquence. Three academic hours (two-and-a-half clock-hours) were given, the first hour being taken up with lectures on the mechanics of speech and the ministry of the pulpit. Following a brief rest-period, the remainder of the morning saw the Fathers displaying their pulpit abilities for criticism and suggestions from their instructors and fellow-priests and at times for the cold and impersonal reactions of the tape-recorder.

Pastoral Psychology

The afternoon session, of equal length, was devoted to the problems of Pastoral Psychology. While it is true that the afternoons were very warm the fact that priests only were in attendance made possible some informality in dress. Smoking was permitted and two rest-breaks made quite

bearable what might otherwise have been something of an ordeal.

The afternoon Institute was divided into two parts. The first week was devoted to a study of the manner in which personality develops and the causes of emotional disturbance. The priests were shown when, why, and how emotional crises develop and the stages through which they pass. From this study many symptoms summarily termed "neurotic" took on deeper significance and the priests began to understand why it is that disturbed persons often appear to benefit so little from advice that seems both sound and reasonable to the uninitiated.

So intensive was the presentation of this introductory part that each priest had the satisfying realization of a greatly increased comprehension of the subject but at the same time a sobering awareness of the vastness and complexity of the field. This result was expected — in fact, hoped for.

It was interesting to learn later from two of the priests that they had enrolled in the Institute in an apprehensive and highly critical state of mind. Misled by the unfortunately popular identification of Psychiatry with the particular brand that bears the Freudian label, they confessed that they were pleasantly surprised to find their fears completely unfounded.

The "text" for this first portion of the course, given in digested form, was Ausubel's "Ego Development and the Personality Disorders."

The second part of the afternoon Institute dealt principally with the application to counseling of the matter previously seen.

Practical Instances

On the sixth day, the course was given a very practical turn by the introduction of a man and woman who had suffered for years from emotional disturbance and who had generously accepted an invitation to speak to the priests, a generosity the more appreciated since one of them was a non-Catholic. They were not "cases" but rather people who saw an opportunity to help others extricate themselves from the meshes that had once claimed them. They felt that this might be done through the medium of priests who would be capable of giving to these others the help that they themselves had received. As one can well imagine these two gave to that particular class an authenticity which no lecturer, however learned, could have achieved.

This proved to be a highlight of the course for just as a man who has not learned hunger from his own experience must learn it from that of another,

so most people must learn the impact of emotion on personality from those for whom this is a vivid recollection. Assured that anything they would divulge would be held in strictest confidence both unfolded the history of their emotional lives with a thoroughness and a candor that gave every priest present a sympathetic understanding of problems to which he may some day be called upon to apply a solution.

More than that, as they related their stories in the very untechnical language of those who possess no special training in the field, abstract concepts of the theoretical part of the course assumed the solid substance of physical reality.

The remainder of the course consisted in a study of the symptoms which belong to the more serious mental upsets, carefully distinguished from those indicative of less serious emotional disturbances. It was made clear that the priests were in no sense to compete with psychiatrists and clinical psychologists. Upon recognizing a serious and dangerous symptom they were urged to refer the person exhibiting it to professional care. The priests were advised, moreover, not to consider the confessional a proper place for imparting advice to the emotionally disturbed.

Benefits Of The Course

Since the Institutes were conducted in the nature of an experiment and since the only true measure of success and failure was the reaction of the group, the priests were asked on the final day to set down a frank appraisal of the courses they had just completed. Of the 12 who had taken the course in Sacred Eloquence all found it helpful, some immensely so. Typical comments were: "Got some good pointers," "Bad habits checked justified my coming," "A refresher and reminder of the principles of good preaching." All said that they would recommend the course to their brother-priests if it were to be offered again.

The reception of the Institute on Counseling was equally favorable, all agreeing that they had benefited from the course, that it had been conducted in a manner that had ministered to their needs, and all expressed a hope that the course would be made available to their fellow-priests in the future.

Nor was the satisfaction limited to the priests who had attended. To members of the faculty there was the edification and inspiration of sincerely devoted men, cheerfully putting up with real inconveniences, submitting to an exacting schedule, literally enduring the day's heat, all that they might become more efficient instruments to carry on the ministry of the Great High Priest.

Crabbed Age And Youth

M. G. Kelliher *"Patience is invincible"*

A LITURGICAL race took place after the resurrection of Christ from the dead. It was a contest between age and youth, in which youth naturally was victorious. It was a unique race in that one, who was always first was on this occasion last. We find it difficult to associate last place with Peter, because in the Gospel narrative he is always first, by reason of his impetuous enthusiasm for the things that pertained to his Master. Even when it was a question of jumping overboard into the cold waters of a certain lake (which should naturally dampen any man's ardor) Peter's impetuous love bore him to the feet of Christ, and in this instance, before St. John. In the particular race we are considering however, Peter's feet were willing but the flesh was weak.

We do not find it difficult to visualize that race. John, young and supple, straining at the bit, curbing his anxiety while he waits for the lagging feet of the Prince of the Apostles. At last, impatient to come to grips with a startling story, he hastens ahead to the mouth of the sepulchre. He does not enter. What motive keeps him on the outside looking in?—youth's respect for age or John's considerate reverence for the office of Peter? We may conjecture, but there is no conjecture about Peter's procedure. Calmly, fearlessly, he enters the tomb, weighs the evidence, and proceeds to reach a verdict. Youth seems lost in a crisis; age unperturbed, seeks a solution.

In this day and age when the world has little room for old age even on a bench, it might do us no harm, the young especially, to curb youthful ardor and reconsider facts. Let us not be as so many doubting Thomas's ready to discredit all the achievements of the past. May we be slow to destroy the age-old traditions of time immemorial even though some learned professor, by a startling dissertation, pushes our insatiable soul to the brink of the precipice. It is so easy to destroy, so hard to build, that our modern savants should move more conservatively in the halls of the venerable past, and touch with delicate words the traditions of ancient lineage.

It is true, youth arrives more quickly at a decision. Whether that decision is always right, is another question. I have always been admonished to hasten slowly. This I can vouch; I have gotten into more difficulty by precipitate action than by mature deliberation. Before me, impressed on the canvas of two thousand years, the greatest in-

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stitution on earth conceived in the Mind of the Son of God and sustained by the Wisdom of the Holy Spirit is living proof of the genius of age and the sanity of its judgments. Six of the greatest pronouncements in a generation come from the mind of a man who, if the world had its way, would have been consigned to the limbo of lost horizons. No, the poet has beautifully expressed it when he sang, "Old age hath yet its honor and its toil."

Today we are faced with the strange phenomenon of youth tolerating age. Age is always behind the times, out of place in all social activities, putting both feet into every golden opportunity, finishing life like the one discordant note in a sublime symphony. What a rude awakening may await us all when our "lost chord" becomes a lilting melody that fills the spacious majesty of heaven with sounds that echo still!

'A Young Man's World'

How often have we heard the remark "this is a young man's world." Maybe that is why the world was never closer to total extinction than it is today. The hands of youth are generally not patient hands. They find it difficult to control the restless energy that is the driving force of their existence. They find it prosaic to turn a corner on four wheels if they can make it on two. Perhaps I am of the old school that believed that youth should be served, but in its own place and at its own time. Grey hairs were the passport that admitted one to the hall of distinction where honor and respect made their obeisance.

Today we are admonished, if not sternly advised, to step down to the same level as youth. Parents are expected to become the "pals" of their children and teachers must allow their pupils that self-expression that demands an audience and results in the full development of their libido in one direction or another. The government of our cities is entrusted for a day to the fierce, impetuous energies of youth not always harnessed in the right direction. How foolish some parents look and feel trying to be a child again! Is respect increased in a child when Dad makes a fool of himself? To be a disciplined nation, we must be a disciplined people. Where, if not in school, should that discipline be installed?

I admit graciously that youth has its charms. There are no grander children in the world than those of America. It would be a pity indeed to spoil, by over-indulgence, that inexhaustible source for good, that our children embody. Is it wise to inflate their egos or give them an over-exaggerated idea of their own importance? Humility is a virtue that young and old ignore at their own peril.

The great and besetting weakness of youth is impatience. Sometimes in the pursuit of an end, they can be brutally effective. For them Rome must be built in a day. We can sympathize with their burning desire to get things done. When confronted with injustice and political chicanery, we can understand, we can even admire the wild surge that grips their hearts to throttle the evil and destroy it from the face of the earth. However, in the indiscriminate rooting out of the cockle, they must perforce destroy much of the wheat. Patience, stick-at-itness, tenacity of purpose, are what they need in such a crisis and these are the virtues that they most lack.

Reverence and respect for old age, no matter in what form it may come to them, a deep appreciation for the traditions and achievements of the past, a realization that gradual change is much more likely to be permanent, will help tremendously to harness and husband their energy and zeal and give them a resourcefulness that will be hard to circumvent.

Most of these thoughts were written down when I was a young man, and now, when I am probably classified by my young parishioners as a "white-haired shadow roaming like a dream" they seem just as apt and just as applicable to the youth of our day perhaps even more so, because of the speed that, in the intervening years, has become youth's plaything.

One of the great lessons contained in history is the invincibility of patience. It is not those who can inflict the most, but those who can endure the most that ultimately come out on top. "Blessed are the meek for they shall possess the land."

The 'Jagged Fissure'

"No feature of the Hiss case is more obvious, or more troubling as history, than the jagged fissure, which it did not so much open as reveal, between the plain men and women of the nation, and those who affected to act, think, and speak for them. It was, not invariably, but in general, the 'best people' who were for Alger Hiss and who were prepared to go to almost any length to protect and defend him. It was the enlightened and the powerful, the clamorous proponents of the open mind and the common man, who snapped their minds shut in a pro-Hiss psychosis, of a kind which, in an individual patient, means the simple failure of the ability to distinguish between reality and unreality, and, in a nation, is a warning of the end."

—Whittaker Chambers, **Witness.**

For A Better World

The apostolate of Father Lombardi

Vincent R. Tortora

THE rows of lyrically twisted olive trees and the winding road, sumptuously lined with holm oak, slope gently toward the summit of one of the church and villa-studded hills south of Rome. The Villa of Mondragone stands at the summit. Cardinal Altemps built it as a private residence in the 17th century. Today, the Jesuits use it as an academy.

A group of correspondents stood respectfully around Father Riccardo Lombardi in the pleasantly shaded courtyard. With that same eloquence and sincerity that has impressed and inspired millions of the world's faithful, he explained the work that has held his almost undivided attention for the last two years. Pointing to the 150 or so secular and religious priests standing about in small groups and earnestly conversing at various points in the courtyard, he said, with the soft, yet dynamic cadence of a determined Italian: "This is called the school of Christian revolution. With the blessings of his Holiness and many Cardinals and Bishops of Europe and South America, we are working *per un mondo migliore* (for a better world). The total number of priests from Italy, the rest of Europe and South America, who have come here has reached 1400."

Indeed, the Movement For a Better World was launched by his Holiness in his speech of February 10, 1952 to the faithful of Rome in which he said: ". . . The world is heading today toward ruin; it is unconsciously following those roads which lead souls and bodies, good and bad, civilization and peoples to a precipice . . . It is the entire world that must remake itself from the roots, that must transform the savage into the human, the human into the divine. All this is close to the heart of God . . . We call for a change of course by millions of men and we see the Church of Christ as the only valid helmsman . . ."

On October 12, 1952, his Holiness invited the whole world into the Movement For a Better World with his speech before the Italian Catholic Actionists: "The powerful reawakening should take place in all dioceses, near and far, until it is granted to our eyes to see the return to Christ not only of the cities, but nations, continents, all humanity."

The Program at Mondragone

During the several weeks that each priest stays at Mondragone, he attends lectures and conferences, meditates, studies and prays. Father Lombardi is always close by to offer

the inspiration of his words and the solace of his wisdom.

He seemed almost motivated by a compulsion to draw even us into the Movement For a Better World as he related that each priest at Mondragone was striving to gain the grace and training to

. . . Carry out faithfully and with renewed attention and insight the practices of piety indicated in the canonic code and confirmed by His Holiness.

. . . Work resolutely toward the development of the priestly virtues, especially those of poverty and unselfishness, perfect chastity and full and filial obedience toward his superiors.

. . . Maintain the virtue of charity with especial attention to other priests and all those close by, whether it be charity of works, words or thoughts.

. . . Bring about the spirit of collaboration among us in such a way that with all the forces united, the best way will be found to save our souls.

. . . Work according to his ability so that, finally, all men will be sons of God and will constitute a true great family with a suitable social structure.

. . . Go among the laity and organize parochial Movements For a Better World.

. . . Guide the members of the laity to a greater knowledge of the dogma and liturgy of the Church and greater understanding of secular fields like science, history, politics, economics, literature, etc.

. . . Guide the layman to the holy life in which they avoid at all costs the occasions and commission of mortal sins and even venial sins, and in which they reinforce their faith by daily religious acts and the practice of virtue.

. . . Teach a vital love of one's neighbor as a personal commandment to all the faithful. This should be applied in the home, at work, and in every relationship with others. It should also involve the observance by each citizen of his duty toward his government, which is, after all, duty toward his brothers.

. . . Encourage each layman to conduct a personal apostolate in order to gather as many followers as possible around him and to enter into Catholic organizations to expand the efficacy of their apostolate.

The Bishops of the region of Emilia, whose dioceses are more thoroughly inundated by Communism than any others in the Western world, well realize the need for renewed religious fervor. They have written at length to offer their support. The popular Cardinal Lercaro, Bishop of the major city in Emilia, Bologna, in his letter called upon God and the Blessed Mother to help with this ". . .

undertaking of spiritual renewal that will bring the aspect of godliness back to this city and to the entire world."

Pope Pius XII, in a talk during February of last year, exhorted: "There is no doubt . . . that the word and action of the Church . . . must penetrate everywhere to give life to all and all . . . There is no other way for humanity than to rebuild the world in the spirit of Jesus Christ. It is He alone Who is the Savior of the individual, the family, the entire society."

The Valiant Woman

On May 29, 1537, the ten remaining Carthusians who remained firm were sent to Newgate and chained, standing with their hands tied behind them to posts of the prison, and so left to perish. Their life was prolonged for a short time by a holy woman, Margaret Clement. As Margaret Giggs, she had been brought up by Sir Thomas More with his daughter Margaret, and had married John Clement, a doctor, who formerly acted as tutor in the family. By bribes and entreaties, she prevailed on the gaoler to let her visit the prison, and, disguised as a milkmaid with a pail upon her head full of meat, she put food into the prisoners' mouths, they being tied and not able to stir and help themselves, and afterwards cleaned out their filthy prison. The King, on learning that they were not yet dead, ordered a stricter watch to be kept, but Margaret contrived to let them down food from the roof by uncovering the tiles. They could feed themselves but little, and Margaret's visits being forbidden, the martyrs languished and pined away one after another, what with the stink, want of food, and other miseries which they there endured. On her deathbed Margaret was rewarded by a vision of the martyrs calling her to join them.—Bowden's **Mementoes.**

code and cult

Joseph F. Marbach, J.C.D.

Two statues, one of the Sacred Heart and the other of the Blessed Mother, are to be placed on opposite sides of the altar. Is there any rule regarding which is to be placed on the Gospel side? Where could I find such a ruling?

I can't find any such ruling. I would make a guess by saying it would seem more appropriate to have the statue of Our Lord near the Gospel side.

Msgr. Collins, in his advice about the furnishings of the sanctuary, has this comment which may be an indirect answer to your question: "The sanctuary should be the most prominent part of the church. Nothing should be placed in the sanctuary which would divert attention from the main altar. Statues, for instance, placed at the sides of the main altar are in an incorrect position liturgically. They divert the attention from the main altar."—*The Church Edifice and Its Appointments* (Newman, 1946), p. 163.

Your question brings up two corollary points mentioned by Msgr. Collins in his book. 1) "It is forbidden to have in one church two statues of the same saint, or two statues of the Blessed Virgin Mary, both of the same title. It is permitted to have a statue of Our Lady of Lourdes and a statue of the Immaculate Conception in the church, since the two are really distinct titles."—p. 152. 2) "The images of the Sacred Heart of Jesus intended for exposition to public veneration should represent the person of Christ with His Heart showing on the outside and not the Heart only."—p. 151.

A priest after marrying a couple finds out that he forgot to investigate for a probable case of Crimen. The two who married had lived in adultery for a couple of years. The priest who made the preparations prior to the marriage forgot to ask if they had promised marriage to one another to be performed after the death of the true spouse. Is there any obligation for him to go back and question the two in regard to this probable impediment?

The obligation would depend on the character of the people involved. If they will accept the problem without too many questions, that would be the easiest solution—ask them if they planned marriage when the true spouse died. Anyway, it would be a good penance for such a couple to realize they need a new marriage ceremony wherein they must give a true new consent.

If the people are such that they would blame the priest

rather than themselves, that it would be too embarrassing for the priest to reveal that he forgot to ask the omitted questions, that they might spread the story, that they would wax sarcastic, etc., it would be best to apply for a sanation from the Holy See through your chancery.

Is it permissible to carry the Pyx in an inner pocket when carrying Holy Communion to the sick? I have heard that the S. C. R. has refused to sanction this custom for another country.

I find no objection to our long-standing custom of carrying the Blessed Sacrament in such a manner when we are "on a sick call."

Canon 847 declares that the Blessed Sacrament should be carried publicly unless a just cause makes the contrary advisable. Our customs in the United States constitute a just cause for the private carrying of the Holy Eucharist. Cf. Bouscaren-Ellis, *Canon Law* (Bruce, 1944), 203-204.

I do not know of the decree of the Sacred Congregation of Rites to which you refer—but perhaps it referred to a country like Spain and decreed that the Eucharist is still to be brought publicly to the sick. This is just a guess.

Will you please, if possible, let me know the reason why the Canon Law specifies that a sponsor for a confirmation must be different from the sponsor at the baptism?

The reason probably is to be found in the following Canon—797—declaring that the sponsor at confirmation has the obligation of keeping a spiritual eye on the person confirmed. Thus the ordinary Catholic has two spiritual sponsors, one from baptism and one from confirmation.

You will notice however that Canon 796 seems to make it a mild obligation; a "rationabilis causa, iudicio ministri," would allow the person to have his godfather from baptism to be his sponsor at confirmation.

This is a milder phrase than the "nisi necessitas cogat" phrase found in the Instruction of the Sacred Congregation for the Propagation of the Faith, dated May 4, 1774, and found in the *Fontes*, n. 4565.

Is it allowed to have evening Mass in such a manner that one parish has it on Monday, the next one on Tuesday, and so on, through Saturday? When this problem came up for discussion at table the other day, one priest told us that such an arrangement had been frowned upon by the Holy See.

It is an unusual program, but I suppose that technically it would be allowed with the approval of your local Bishop. Thus a question like this is better answered by your own chancery.

It may be best to quote the pertinent long sentence from Norm VI of the Constitution of Pope Pius XII "Christus Dominus": "Si rerum adiuncta id necessario postulant, locorum Ordinariis concedimus ut Missae celebrationem vespertinis, ut diximus, horis permittere queant, ita tamen ut haec initium non habeat ante horam iv post meridiem, sive in festis de praecepto, quae adhuc vigent, sive in illis quae olim viguerunt, sive primis uniuscuiusque mensis feriis sextis, sive denique in illis sollemnibus, quae cum magno populi concursu celebrentur, atque etiam, praeter hos dies, semel in hebdomada, servator a sacerdote ieiunio trium horarum quoad cibum solidum et potus alcoholicos, unius autem horae quoad ceteros potus non alcoholicos."—*Acta Apostolicae Sedis,* XLV (1953), 22-23.

Personally it seems to me that with the approval of the Bishop the afternoon Mass should be said primarily on days of obligation or suppressed days of obligation or First Fridays. Thus by implication the system you mention of various parishes taking turns during the week in having an afternoon Mass would seem to be against the mind of the Holy See.

How many candles should be lighted on the altar if there is Exposition of the Blessed Sacrament in a parish church or convent chapel from the 6 o'clock or 8 o'clock Mass until 4 or 5 p.m.?

In such circumstances, twelve candles should be lighted. Cf. Collins, *The Church Edifice and its Appointments* (Newman Bookshop 1946), p. 127, wherein he refers to S.R.C. n. 3480.

The Daily Sacrifice

In his twenty-fifth year St. Thomas More had serious thoughts of becoming a religious. "The world was made up," he wrote, "of false love and flattery, of hatred and quarrels, and of all that ministered to the body and the devil." Being near the Carthusians, he imitated their austerities, wore a hair shirt, took the discipline on Fridays and fast days, said Matins, Lauds, and the Penitential Psalms, and always heard an entire Mass daily. This practice he continued throughout his life, and observed it so religiously that when the King once sent for him while he was hearing Mass he would not stir until the Mass was finished, although the summons was twice or thrice repeated. To the royal messenger urging him to come without delay, he said that he thought first to perform his duty to a better Man than the King was, nor was the King then angered with Sir Thomas' boldness.—Bowden's **Mementoes.**

BOOK REVIEWS

The Rosary of Our Lady

by Rev. Romano Guardini

P. J. Kenedy & Sons, New York, 1955, 94 pp., $2.50

MANY a time have I thanked God Who, through a dear friend of mine, casually, as it were, placed in my hands Romano Guardini's masterpiece, *The Lord.* I have used it scores of times for meditation; and I have learnt to know better "Jesus Christ Whom Thou hast sent." But at the same time I have over and over again been dazed by the profundity of thought in that volume and in a spirit of humility have thought ruefully of what St. Peter says about the Epistles of St. Paul, namely, that there are in them things that are hard to understand.

The same applies to this work of his, *The Rosary of Our Lady,* though it is but a small dose compared with *The Lord.* In both the first part, "Form and Meaning of Rosary Devotion," and in the second part, "Short Interpretation of the Mysteries," the author keeps you thinking hard, until there are occasional flashes of light and affections of the heart. This second part is the lighter and contains some very fine points of meditation; but even there one is brought to a halt by sentences like this (p. 4): "This takes place spiritually in every Christian as often as that inner life which is divined by faith steps into the clarity of knowledge, into the distinctness of action, and into the decisiveness of testimony."

I do not like what the author says on p. 52, where he suggests that instead of saying the whole Rosary a person should say only one or two decades and read up on the matter beforehand. What we priests would so much like to have the people do is say the whole rosary every day, that is, five decades, even if less meditatively. One decade a day will soon mean no decade at all. Moreover, one must say at least five decades a day before the Blessed Sacrament if one wishes to gain that plenary indulgences which one can gain on Communion days as often as one thus says five decades of the rosary within twenty-four hours. Again, the Church prescribes that during the month of October at least five decades of the Rosary be said every day in parish churches either during Mass or before the Blessed Sacrament exposed. Here we see the mind of the Church. And we simply endeavor to "think with the Church."

Another rather startling thing which I don't like is the suggestion on pp. 89 ff. that for the mysteries of the Assumption and the Coronation we substitute "Who will return to us in glory" and "Whose Kingdom will have no end." And this after the definition of the dogma of the Assumption! Startling, because Benedict XIII in his Constitution "Pretiosus" of May 26, 1727, fixed the present set of 15 mysteries *as required for indul-*

gences, when meditation is required. Although meditation is sometimes not required for gaining certain special idulgences (e.g., Apostolic, Brigittine, Crosier indulgences, and others), nevertheless, to gain the indulgences of the Dominican blessing, meditation is enjoined (except for the illiterate). (Cf. Fuerst, *This Rosary,* p. 50. Bruce Pub. Co.) —W. Herbst, S.D.S., Lanham, Md.

Time Cannot Dim

Malachy G. Carroll,

Henry Regnery Co., Chicago, pp. 202, $3.50.

TIME Cannot Dim is a novel about St. Thomas Aquinas. It could have been described by the publisher as a biography, since it is based on fact and only a small portion—contemporary Franciscan problems—is extraneous to the life of St. Thomas.

Malachy Carroll treats of the familiar events in the life of St. Thomas: his childhood at Monte Cassino, his difficulties with his family when he joined the Dominicans, his student days under St. Albert, his part in the conflict between the mendicants and the University of Paris, his friendship with St. Bonaventure, his prayer, his writing and his death. Being a biographical novel the sequence of events in the life of the subjects takes the place of the plot.

The human side of the Saint is stressed, relatively little being said about Thomas the mystic and Thomas the theologian. The personality described is lovable and for the most part plausible. The boy Thomas is silent, shy and self-effacing, yet in his dreams a fierce questioner, in his conflict with his family adamant, in his purpose to be a mendicant inflexible. The man Thomas is much the same, a large, quiet, non-aggressive man by temperament, endlessly patient in the face of all the impositions made upon him, perfectly a gentleman in the face of the most bitter conflict, vigorous as a thinker and commanding as a speaker.

By way of criticism it might be noted first that the author treats the life of St. Thomas quite adequately, and for the most part accurately. Though a novel, the book has considerable merit as an edifying biography. The simple descriptive portions of the book are at times poetical, e.g. of St. Thomas saying Mass, "Like great drops of silver the syllables of the soul-stirring words of Consecration dropped from his lips" pg. 55.

However, there are some shortcomings. In a novel an appeal to the reader is out of place. Several times the author suggests that "one can imagine." The conversation between William of Saint Amour and Peter, "the butcher-in-ordinary and heresy-burner to his Holiness" is realistic and by far the best piece of writing in the whole book. One wishes this same skill had been exercised in recording the conversations between Thomas and Bonaventure which are, in fact, stilted and artificial. *Time Cannot Dim* will hardly grip the reader as novels usually do, but will inform and edify better than most biographies.—John J. Fearon, O.P., Los Angeles.

The Priestly Heart

Rt. Rev. Maurice S. Sheehy

Farrar, Straus & Cudahy, Inc., N. Y., 71 pp., $2.75

THIS is the story of the last seven weeks in the life of a priest who dies months before he completes four years in the priesthood. It is perhaps an extravagance to call this slight book a prose-poem; but merely to call it a story would be less than accurate. To aim at accuracy and simultaneously to risk extravagance I would categorize the book as a love-idyll in prose.

Father Joe, the young priest who is dying, writes us the diary of his last days on earth in Mercy Hospital. In the diary he evaluates his life, his parents, his bishop, his fellow-priests, and his vocation. His acceptance of pain and death have a telling effect on all who know him from the past and on those who meet him only in his last weeks. His priestly heart warms to life the dead souls of a cynical nurse and a hardened old dying ex-sailor. It deepens the faith of his saintly father when the young priest's mother precedes him to his longed for eternity. But such a summary cannot do justice to the mood of the book, which, in spite of its theme, never turns the starch of its spirituality into the sugar of sentimentality.

The Priestly Heart is a book which the laity will praise and which priests may love. For a priest, it may serve not only as a pleasant and profitable experience but also as an examen. — Vincent T. Eaton, S.S., Catonsville, Maryland.

Our Seminaries—A Survey

by Joseph Pacheco and David Heimann

Pontifical College Josephinum, Worthington, Ohio, 1955, pp. 47

WHAT was the actual enrollment of priestly aspirants in 1955? How does this enrollment compare absolutely and relatively with others registered between 1928 and 1954? What is the present status of seminary capacity? What are the prospects for the next five years with regard to enrollment and seminary capacity? On the basis of materials gathered both from an original survey which they themselves conducted and from other statistical sources, the authors of the present brochure attempt to answer these and related questions. Their findings merit the study of all those interested in seminaries and in the need and supply of priests.— C. Peterson, S.S., St. Edward's Seminary, Kenmore, Washington.

Hilaire Belloc

by H. B. Morton

Sheed & Ward, New York, 1955, pp. 185, $3.00

THIS, by the author's own admission, is not a biography of the man who, for nearly two generations, was known as one of our greatest Catholic writers. It is a book of memoirs, an intimate book, which has for its purpose to por-

tray the man as he was known to those who knew and loved him.

Naturally enough, to judge whether or not the book is a success one would have to have known Belloc as well as the author knew him. Yet one may say whether or not such a book succeeds in putting before the reader a living portrait, a real flesh and blood image, for which one can feel affection, and admiration, and sympathy. This Mr. Morton's book does do.

The author takes his readers into the presence of the great man at all manner of times and in all manner of places. He shows him to have been a man of meticulous courtesy, an indefatigable worker, an incomparable traveling companion. He reveals his talent for song, makes his strong voice audible, and lifts the veil from the underlying sadness that was always a part of him, yet seldom apparent.

And when it is all over, when one has read of the death of the giant, there is the lingering feeling that one has really known this man who was at once a great writer, a great poet, a g r e a t Catholic, a great friend, and one of the truly memorable men of ours or any other age. — Raymond Gribbin, Baltimore.

Surprised By Joy

by C. S. Lewis

Harcourt, Brace, New York, 1955
$3.50. 238 pages.

OVER twenty years ago, C. S. Lewis returned to Christianity after a long entanglement in unbelief. And during this quarter century he has employed his exceptional talents elucidating the case for Christianity. On the platform, through the press, over the radio and by numerous personal contacts at Oxford, he has ably challenged the pretentions of irreligion. And he has helped to win intellectual respect—among pundits and unlearned alike—for many rejected teachings of Christendom. Many have acknowledged a spiritual debt to him, finding in his books a measure of what others have discovered in Chesterton.

A mounting clientele soon began to read, enjoy and recommend books like "Pilgrim's Regress," "The Great Divorce," "The Problem of Pain" and especially "Screwtape Letters." In these and other writing he scored heavily against the assumptions of irreligion. His chief weapons were common sense, and a vivid appreciation of the relevancy of Christian truth to contemporary problems and needs. To these he could add a rich vein of humor along with a gift for the telling phrase and appropriate illustration. If Catholics have not always agreed with him, they have never failed in appreciation of his immense service to religion.

In *Surprised by Joy,* he describes his loss of religious faith and his subsequent return to the Anglican Church. Reared in a North-of-Ireland home, he was taught to say his prayers, read the Bible, and go to church. Solid instruction in the Christian Mysteries was somewhat neglected, however, and his religious life was propped on insecure foundations. Due to the early death of his mother and the aloofness of his father, he and his brother were often left to their own devices.

It was a matron at school who unconsciously sowed seeds of

doubt. She dabbled in Spiritism and Theosophy and the very vagueness and provisional nature of her outlook seemed preferable to the rock-like solidity of the Creed. Meanwhile a torturing case of scruples regarding his prayers made his spiritual life an "intolerable burden." Lacking access to a director, he was predisposed to accept anything that promised escape.

Beginning with this unconscious "will to disbelieve" he was soon sedulously cultivating the impression that religion is "utterly false" and an "endemic nonsense into which humanity tended to blunder." So when he went on for higher studies his atheism was full blown; he simply acquired new weapons and authority for a position already taken. Strict logic fails to see anything in common between atheistic leanings and Occultist fancies. But as he explains in a revealing phrase, "I do not think I achieved any logical connection between them. They swayed me in different moods, and had only this in common, that both made against Christianity."

Starts To Doubt Materialism

By now he had won recognition as a scholar, humanist, and teacher. Always an omnivorous reader, he began to notice that "a drop of disturbing doubt fell into my materialism." Yeats, George MacDonald, and Bergson gave eloquent and cogent witness to the reality of spiritual things. And G. K. Chesterton made an extraordinary impression on him by reason of his clear logic, humor, and sheer goodness. Lewis was profoundly moved by Chesterton's "The Everlasting Man." And he warns, "a young man who wishes to remain a sound atheist cannot be too careful of his reading."

Good friends at Oxford and in the army, by the decency of their lives and the soundness of their religious principles, constantly reinforced the good influence of books. Among his pupils was Bede Griffiths, who was later to enter the Catholic Church and win renown as a Benedictine. Lewis and Griffiths shared discoveries among the great authors and influenced each other's return to religion. A day came when Lewis "examined himself seriously for the first time." And he was later to understand that it was not so much he who was seeking God as that God was relentlessly pursuing him. Study, prayer, and friends had helped, but God was there all the time seeking his surrender. "The hardness of God," he remarks, "is kinder than the softness of men, and His compulsion is our liberation."

We can be grateful that a man so talented, urbane, sincere, and forthright has come back to Christianity and that in his writings he is so often on the side of the angels. And his many friends will read the story of his conversion with eager anticipation. He has chosen to be more communicative about his early life, however, than about the years that mark his return to God. And there are dark and dreadful pages in this book about his fellow pupils at public school—along with a moral judgment on their habits with which a Catholic cannot agree.

But God's grace and guidance have not been absent in his life and he ends his book with gratitude for the various signposts vouchsafed to him on his pilgrim-

age thus far. He has dedicated his autobiography to Bede Griffiths. And when the latter published his own autobiography last year, he wrote of his association with Lewis: "An unseen hand seemed to be leading us both to the same goal. Our ways were to part in the end, but I owe to his friendship more than I can say. And no differences which have arisen between us have been able to disturb it. We have learned to recognize the value of what we hold in common and neither of us can ever forget the miracle of grace which changed us from Pagans into Christians."—John T. McGinn, C.S.P., New York.

The Blessed Virgin And The Priesthood

by Paul Philippe, O.P.
translated by Dorothy Cole

Henry Regnery Company, Chicago, 1955
pp. 82; $3.00

FATHER Paul Philippe, O.P., has given us in this little volume a beautiful and stimulating meditative treatment of the relation between the Blessed Virgin and priests. The author takes up Mary's relation to the personal spiritual life of the priest, to his work in general, and especially her relation to the Mass. Fr. Philippe, being an outstanding theologian, has made his presentation warm and untechnical without sacrificing theological soundness.

The section on the union of the priest with Mary at Mass (pp. 48 ff.) is especially fine. The author points out well that just as the priest continues and reproduces the principal act of the Priesthood of Christ at the altar, so also, since Mary took so great a part in the original sacrifice, ". . . Mary's union with the sacrifice of Jesus is continued and reproduced . . . as many times as there are Masses said in the world. If it were not, would there not be something missing at Mass? Could it be called the perfect representation of the sacrifice of the Cross?"

We hope it will not seem lacking in gratitude for so splendid a piece of work to point out one small deficiency. On p. 37, note 2, the author tells of a decree of the Holy Office forbidding the representation of the Blessed Virgin in priestly vestments. It is quite true that this decree was issued. We wish, however, that the author had added that the decree was precautionary, to guard against misunderstandings, and does not deny that Mary is a priest in some sense. This is clear from the fact that the doctrine that she shares in some way in the priesthood was approved by Pius IX and St. Pius X.

The problem is: *In what sense* is Mary a priest? Surely not in the same sense in which Christ is, and surely not in the sense of the priesthood of the Sacrament of Orders. Is her priesthood merely an eminent degree of the "priesthood of the laity"? Fr. Philippe (p. 36) thinks so, and so do many good theologians, though they would, in general, add that while her priesthood does not differ in *kind* from that of the laity, it is of a more *eminent degree*. Others, however, think her priesthood is completely *sui generis*, in view of her unique role on Calvary, so that it forms a fourth variety by itself.

On the whole the translator seems to have done her work well,

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This reviewer did, however, note a few slips, such as her failure to translate some proper names from the French: "Somme" (for *Summa,* p. 7; "Philippines" (for *Philippians,* p. 22); "Brigitte" (for *Bridget,* p. 61). Further, on p. 67, line 1, she has "valour" for French "valeur," representing *natura* in the Latin footnote in the French edition; and on p. 76, line 18, she has omitted the words "most of" before "in those," making it difficult, if not impossible to get the true sense.

It is regrettable that the editors failed to catch such slips, and also that they printed so many direct quotations with neither quote marks nor indentations, although footnotes indicate the passages are quotations, and the French edition carried the proper indications. In additional, several footnotes of the original have been dropped, and in some cases, merely the name of the book is given, without the spot reference, though that was given in the original.

The price is high for so small a book ($3—82 pp.). Yet, although the price is high when compared to the cost of production, it is not at all too high for the excellent spiritual worth of this book. Those who do not care to read it in the original, are strongly encouraged to pay the price of the American printing.—G. W. F.

Currente Calamo

Continued from page 466

ter, on one occasion, he thought nothing of kneeling at the church door begging, with his hands outstretched. Because what he did was often so unexpected he was something of a "threat" to his superiors and to his community. Still he was always the soul of obedience, provided someone had enough forethought to furnish a command. One of his superiors put the case this way: "I used to feel sometimes it was like leading a lion on a string. But the string never broke."

While he could indeed be a lion he was just as likely to be a lamb under other circumstances. Once when he went to answer the door he was met by a lady who was obviously in a high state of indignation. One of his associates noted down the following dialogue:

Indignant Lady: 'Are you the Editor of *The Rosary*?'

Fr. Vincent: 'No, dear child, I am not.'

I. L.: 'Does the Editor live here?'

F. V.: 'Yes, dear child, I believe he does.'

I. L.: 'Why has he not acknowledged my subscription to the Magazine?'

F. V.: 'Dear child, I couldn't tell you.'

I. L.: 'He is the most unbusinesslike person I've ever known.'

F. V.: 'Yes, dear child, I wouldn't be at all surprised.'

I. L.: 'I'm glad you agree with me.'

F. V.: 'Dear child, we wouldn't be here if we were business men. If you want business men you'll find plenty of them in the City.'

And let this last story illustrate his deep humility. He might have been, says his biographer, "too sure of his mind, but never of his soul." Once in the common room at St. Dominic's, the conversation turned upon the communist men-

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ST. JOHN VIANNEY, San Jose, Calif.	1,150	$306,000
ST. RAYMOND'S, Menlo Park, Calif.	1,100	$302,000
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ace. Cardinal Hinsley, who was present, turned to Father Vincent and asked: "What would you do, Father Vincent, if the Reds descended on St. Dominic's?" "Your Eminence," said Father Vincent, "I would instantly apostatise." Everyone doubled up with mirth—it seemed so preposterous, but Father Vincent was quite in earnest.

Correspondence

Postscript On Luther

FROM the beginning, my opinion has been that we should give the facts in regard to Martin Luther. Of course in a kind and Christlike manner. I think the letter of Father Collins in the March issue of THE PRIEST sums up the approach we should use. Perhaps in some localities we may have to be a bit more cautious than we would in others.

I notice several of the letters are from the Northwest and this is the area where Lutherans are strong. In fact, I have just returned from giving a series of five lectures to the seminarians at St. Paul's Seminary in Minnesota and I saw firsthand how strong the Lutherans are.

You might be interested in knowing that someone mentioned to me there that the projectionist, who showed the Martin Luther movie at Minneapolis, when it had its

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premiere, was so affected by it that he became a Catholic. He is now in the Church.

With all of our giving of the facts, we should also give plenty of our spirituality. I think that our pamphlet rack should contain more pamphlets on devotion and that a prayer should be added to all of our pamphlets, either in the front or back cover or at some other place, so that a sharing of our spirituality comes more to the front.

Continue with your good work and with kindest regards, I am,

Fraternally,

Leonard Nienaber

Lexington, Kentucky

SINCE we all seek the conversion of our separated brethren, and since this is a work of charity and truth, is not the real obstacle hatred—suppressed or conscience—of the priesthood (not necessarily of priests)? People cite a mutitude of obstacles, but the religious revolution of the West was against the priesthood. This old hatred prevents practical issues from being brought forward.

Hatred is divisive, charity in truth is unitive!

Sincerely in Christ,

F. J. Mehling

Willard, Ohio

IT appears that neither of the two Reverend controversialists about the Luther film and the ill-bent

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propaganda against the Church are really in the middle of the road about the matter.

Over-softness towards our enemies can mean cowardice. Yet it is fortitude to ignore much of the poison against us when we find that under unfavorable conditions a full blown rebuttal would tend to do more harm than good.

We cannot favor supine acquiescence to all manner of defamation and insult. We have often to ask ourselves that little question "cui bono" when tempted to fume and fight and reap only more and more insults that would not have otherwise come to the surface.

To openly counterattack, for example a certain famous international secret society, probably the Church's worst enemy, would bring more harm to the Church than all the good any one or any group could bargain for.

I believe that we can better meet the Luther film propaganda, etc. simply by flooding the country with a correction of historical errors, but without comment, for everyone to see. Then leave the rest to prayer and Providence.

As for the diabolical frothing of the unfortunate men behind "The Converted Catholic"—more priestly living on our part in a spirit of reparation, plus ignoring them would seem to be the best procedure.

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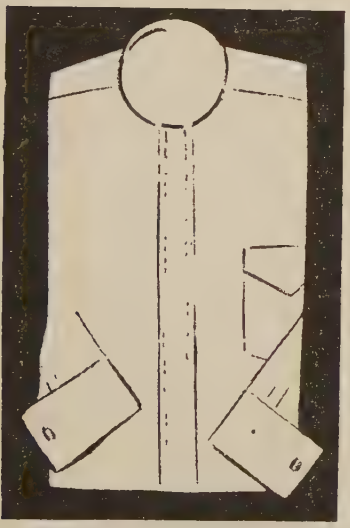

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ous parts of the nation this summer and, naturally, will be offering Mass wherever they may be staying. In order to make it easier on those who have charge of the washing of linens, it is suggested that each priest supply his own amice and purificator.

It so happens that I am stationed at a parish where visiting priests are many, and often we have one or more of the Fathers wanting to say Mass. This being the case, we must keep an extra-large supply of sacred linens and amices on hand. Sometimes we are short of supplies when it is hard to get the linens back on time from the ladies who do the laundry.

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M.E.W.

Montana

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A Correction

IN Mr. Capuano's fine article "Pope Pius XII — Defensor Civitatis" in the March number of THE PRIEST, he stated that the bombing of the section of Rome around Saint Lawrence Outside the Walls prompted the Holy Father to "plead for the mercy of God upon those who had perpetrated this awful crime."

In fairness I think it should be noted that the Allied bombers had for their target that day the San Lorenzo railroad station (which is near the church of the same name) with its repair shops and switching facilities — certainly a legitimate target in an enemy occupied city — and that with very few exceptions their bombing was very accurate.

Also, his last paragraph entitled "Not A Single Shot" is not accurate. American foot soldiers entering the Eternal City were harassed by enemy snipers; our mobile units met determined rear guard action within the City; and the retreating enemy blew up some of the bridges across the Tiber.

I entered Rome with other Fifth Army troops on June 5th, 1944 so can vouch for the above facts, and General Mark Clark in his book "Calculated Risk" mentions similar situations that occured inside Rome.

Sincerely yours in Christ,
Thomas F. Nolan, M.M.

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THE PRIEST for March, 1956, would you be so kind as to publish the following taken from "Canon Law" by Frs. Bouscaren, S.J. and Ellis, S.J.:

Clerical Dress. All clerics must wear a decent ecclesiastical dress in accordance with the legitimate local customs and the regulations of the Ordinary of the place, must wear the clerical tonsure or corona unless the accepted custom of the country is to the contrary and must wear their hair in a simple style (canon 136, No. 2).

The Third Council of Baltimore, n. 77 decreed that priests must wear the cassock while at home or in the church, and that on the street they must wear a black coat reaching to the knees. Both in and out of doors they are strictly enjoined to wear the Roman collar. No mention is made of the tonsure; and it is certainly not customary in the United States. Few priests wear a coat reaching to the knees. Probably the general practice of wearing a shorter coat is by this time of sufficient duration to effect a mitigation in the law (canon 27). The same cannot be said of the style of gray clothes affected by a *few*.

Joseph H. Wels, S.J.
Concordia, Kansas

'Priest's Saturday'

Editor, OUR SUNDAY VISITOR:

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fare of our priests, as recommended and asked by our Holy Father Pius XII, as also his predecessor? —designating the Saturday after the First Friday as "Priest's Saturday"? But before becoming well established as a custom, the attention of the Catholic world became focused on the request of Our Lady of Fatima to have the First Saturday dedicated to her Immaculate Heart.

While the First Saturday does not always coincide with the Saturday after the First Friday, I have made it a habit to offer the First Saturday in Honor of the Immaculate Heart of Mary also in reparation for the spiritual welfare of all priests; and I see no reason why it should not only be practical, but at this time very expedient and helpful to these "other Christs" who are especially tempted by Satan's hordes.

As our Lord told St. Peter, "Satan has desired to have you, that he may sift you as chaff, but I have prayed for you that your Faith may not fail." And if it required the prayers and sacrifices of God to save Peter, surely the Catholic world should rally to the support of his successors and representatives who are often unthinkingly crucifying their Master by giving bad example.

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South Dakota

Irreverent Bulletins

Editor, Our Sunday Visitor:

OUR pastor subscribes to a national service which provides printed covers inside which he mimeographs the parish notes. However, I respectfuly submit that much of the editorial copy, of which the following is typical, might be considered of questionable propriety, if not downright offensive, insulting, or irreverent:

"Here's why Bishop Sheen howls about the missions."

" . . . If you are at all human, you've junked all the good habits and practices developed during the solemn forty days."

"Reputation is the sum of the pose you're able to maintain, plus the publicity buildup your friends give you, minus the stuff you've been caught doing."

". . . When he (Father) got back, he took one look at the dough. 'Where are the three $2.00 bills that were there when the 'phone rang?' he asked me. It made me good and sore. 'The blinkety-blank bills are right there,' I yelled."

" . . . It is probably safe to assume that most of us have turned up to hear Mass . . ."

This sort of thing is headed "Catholic Views" and is published "With ecclesiastical approbation." What must our non-Catholic neigh-

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Correspondence

bors think of us when such material falls into their hands?

Sincerely,
Mrs. W. M.

Ohio

Prayers Of The Sick

SOMEONE has aptly said that suffering with a supernatural intention is like using a dynamo to produce power at Niagara Falls. The Falls without a single dynamo is just water wasting away; suffering without a supernatural motive is a shameful waste.

To prevent this waste an organization which is of interest to all priests and invalids has been organized in Scotland by an invalid, Guild of Our Lady, Health of the Sick. The members are invalids who suffer willingly and pray for the conversion of the world. Each invalid adopts a priest; offers his life, prayers, joys, sufferings and even his or her death for the priest's personal sanctification, intentions, work and for conversions in his apostolate. The invalid promises to pray for him still when he or she reaches heaven. The invalids are not asked for money; but for their prayers and sufferings.

The priest has an easy twofold obligation: (1) To inform the society of any change in his address and to state what languages the people among whom he works can read and understand. (2) On being adopted, to write his invalid to acknowledge the adoption and to give a list of any intentions for which he wishes special prayers said. Thereafter, to renew, or give new intentions not less than once a year, twice if at all possible. To make the times easy to remember,

the Guild suggests Christmas and Corpus Christi.

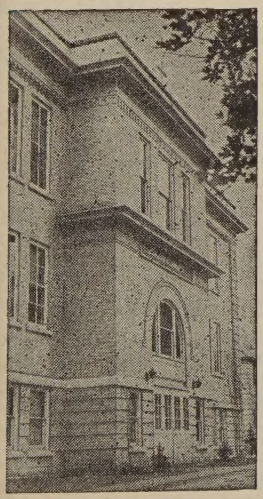
No priest is given an invalid in the same country in which he works.

The aged may also join the Guild and do not need to be incurables. Incurable applies to deaf, dumb and blind, as well as otherwise incapacitated. Among the aged are men who should be over 65, women over 60. The illiterate are allowed to say the Rosary instead of the Guild Office, but for the same intentions. Sick Religious who already say a Divine Office are excused from reciting the Guild Office, so long as they remember the given intentions once in the day. These intentions are designed for priests everywhere and are: for all priests living and dead; for the rising generation; for conversions; for the dying, especially those dying without Faith; for the Holy Father; for the intentions of the Guild.

Let us use all the power we can from the sufferings of the world by asking priests to seek adoption and by getting the invalids among whom we work to seek membership. The priest has all to gain by being adopted; the invalid attaches a spiritual dynamo to his affliction when he becomes a member.

All correspondence should be addressed to: The Secretary, Our Lady's Guild of the Sick, 43a, Albany Street, Leith, Scotland.

Yours in Our Lady, Health of the Sick,
Timothy Chiappetta, O.F.M.Cap.



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Correspondence

'Bless me, Father,— for I Have Sinned'

TO bless, blessed, blessing" has many meanings. Thus, priests bless people, homes, water, rosaries, scapulars, palms, herbs, many other articles for devout use, often attaching indulgences of the Church — invoking divine help. Parents bless their children similarly . . . We speak of "God's blessings," wish "God bless you," meaning favors or grace of God. The "Blessed" in heaven we understand are most happy.

Again, we "bless God, B.V.M., Saints," that is, we praise God, the Saints. But what sentiment calls for "Bless me, for I have sinned," I cannot see. Expect a blessing because I sinned? This formula in Confession has been criticized in Catholic magazines as improper and meaningless. Yet it is persistently recommended "because the Council of Baltimore catechism has it." But the Council issued no catechism nor approved any specific catechism, as Archbishop Messmer, member of that Council, explained distinctly in his day. Why then perpetuate the *pia fraus*? The old traditional form has sense. The penitent greets with the Catholic "Praise" of Jesus (and Mary); the confessor answers and prays "Dominus sit in corde tuo ut rite confitearis . . ." making the sign of the cross, the penitent too crossing himself continues, "I confess to Almighty God and to you Father, for I have sinned."

C. J. M.

Chicago

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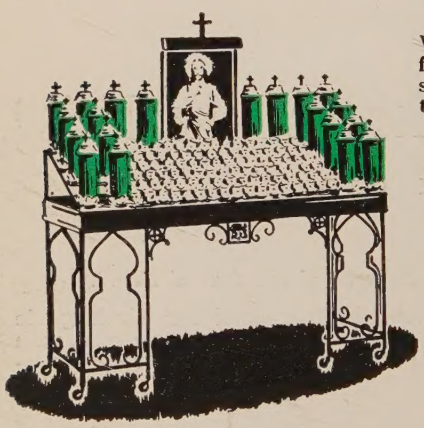

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